THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION

VOL. XXX.—NEW SERIES, No. 1243.] LONDON: WEDNESDAY, SEPT. 15, 1869. PRICE { UNSTAMPED.. 5d / STAMPED..... 6d.

CONTENTS.

ECCLESIASTICAL AFFAIRS:
THE WORK BEFORE US. I.—Generally 873
Ecclesiastical Notes 873
Reconstruction of the Irish Church 874
The Primate on the Church of England .. 874
The Scotch Establishment and the Poor Law 875
Mr. Watkin Williams on the Church-and-State Question 875
Calumnies on Welsh Dissent 875
The Dean of Carlisle on the English Church Union 876
A Reply to Rome..... 876
Religious and Denominational News 877
CORRESPONDENCE:
Congregational Union Autumnal Meetings.. 878
Clerical Sincerity..... 878
Baptist Missions 878
Special Services 881
The New Wine and Beerhouse Act 881
The Irish Land Question 882
A Novel Arbitration Case 882
National Education League 883
The Great Lama 883
Postscript 883
LEADING ARTICLES:
Summary 884
Equinoctial Gales..... 884
What has been done in Austria 885
Progress in the Southern States 885
Bankers' Clerks 886
Foreign and Colonial 887
The Byron Scandal 889
The Election Commissions 889
Literature 890
Obituary..... 891
Court, Official, and Personal News 891

Ecclesiastical Affairs.

THE WORK BEFORE US.

I.

GENERALLY.

GREAT successes carry in them the seeds of great duties. In the moral world, no less than in the material, splendid achievements serve but as porches to loftier enterprises beyond them. Human affairs never do, perhaps never will, subside into a state of finality. What men have done is necessarily the parent of what they will do. There are intervals, longer or shorter, as circumstances may determine, of seeming repose upon things as they are, in all departments of work—pauses during which the mind occupies itself in taking the bearings, measuring the proportions, and realising, or, at least, anticipating the worth, of results it has put forth its utmost efforts to secure—short periods in which, like a top, it sleeps and hums its own satisfaction. They are, however, but the prelude of new activities. Every ridge surmounted opens to the wayfarer a wider horizon. Every difficult or dangerous bit of road safely got over, becomes an argument and a motive for fresh advances. Content with what God has allotted to us, is praiseworthy—content with what we may have achieved or helped to achieve, is ignoble. The best reward of a good thing done, is, to the doers, in the doing of it, the richest benefit it can confer upon the world is contained in the forces it liberates, for the accomplishment of better things than itself.

The public has had, perhaps as deep a draught of the pleasant excitement of the spirits following upon a marvellous and earlier-than-expected success, as is good for it. The Irish Church Act demanded and well deserved being looked back upon, for awhile at any rate, with gratulatory emotions. It was natural enough to sing pœans over it, expressive of both joy in what it is, and confidence in what it will do. Parliament having handed it over to a Commission, as a special gift to the Irish nation, to be applied as we may say, to the various sections of it, for the quenching of their ecclesiastical animosities, and the healing of their social divisions, those who, like ourselves, have faith in its efficacy, will watch its practical application with keenest interest, and eagerly look out for those lessons which, in its working, it will be sure to give. To some extent—to a very great extent—the State has relieved itself of the responsibility, till lately pressing upon it, that grew out of the ecclesiastical inequalities, anomalies, and wrongs inflicted upon Ireland by Imperial policy. To some extent, also, each of us, in his individual capacity, may fairly consider his obligations to Ireland, in respect to her religious rights, once for all discharged—save, indeed, those higher obligations which will spring from a recollection of past injustice, and from sympathy with all who suffer present disadvantage on that account. But, in a political sense, we have no longer an Irish Church question before us. We have done with it. We are rid of it. And the only way in which the question can further concern us is by enforcing on us the duty of carrying into effect in other parts of Her Majesty's dominions as well as in Ireland, the principles on which it was settled.

Those principles are neither transient in their force, nor local in their range. Religious equality and the independence of Church organisations in relation to the civil power, if essential to the well-being of Ireland, and to a just treatment of the Irish people by the State, must comprise elements of good which every subject of the realm may claim to share. Circumstances, it is true, alter cases—but circumstances cannot alter the intrinsic nature of justice. The fact is, Mr. Gladstone, correctly interpreting the national will, has initiated an ecclesiastical policy which it is impossible to defend on any restricted or special ground. In arguing the matter last Session, friends and foes alike were compelled to rest their conclusions on broader bases than those presented by any mere question of political expediency, in which the logic of the controversy may be compressed within certain limitations of time and place. All felt that nearly every reason worth urging in support of religious equality in Ireland, was equally valid and powerful in support of religious equality in Wales, in Scotland, and in England. The sole justification behind which statesmanship could shelter itself for having dealt with the problem in its Irish phase exclusively, was to be found in the greater urgency of the question, on that side, than on this, of St. George's Channel.

It cannot be denied that the final settlement of the Irish Church question on the principle of religious equality, and by means of disestablishment and disendowment, has introduced into the constitution of the United Kingdom a new element which, in the nature of things, must ultimately spread itself over every part of it, and assimilate to itself whatever is opposed to it in character. If justice to Ireland required that the religious institutions of a minority of her people should not be publicly and by law maintained while those of the majority were left to maintain themselves, justice to Wales, to Scotland, to England, requires no less. Nay, more. That which is really and essentially unjust to a majority, must be really and essentially unjust to a minority. The difference in comparative numbers makes no difference in the moral character of the policy. If it be not merely impolitic, but wrong, for one man to force the maintenance of his religious views upon half a dozen who in their consciences repudiate them, it is also wrong for the half-dozen to force the like thing upon one. The wrong may not be so flagrant in the last as in the first instance; but it is a wrong, nevertheless. Now, that which has been legislatively proclaimed in the settlement of the Irish Church question is this—that the resources which belong to the whole people cannot, without manifest injustice, be appropriated to the sustentation of the religious institutions of a part of them only; and, whether the excluded part be great or small, the essential character of the arrangement remains the same.

The fact is, we have initiated a revolution which, whether we like it or no, we shall be compelled to carry to its completion—not violently, not with undue precipitation, not before the public mind is prepared to accept it—but with as much moral certainty as that the sun will rise to-morrow morning. And this, speaking generally, is "the work before us." We have, with due caution, and with a statesmanlike regard to time, place, and opportunity, to develope to its last issue, the new principle which, during the Session of 1869, became "part and parcel of the constitution." Summarily defined, it amounts to this. We have to disentangle from our political institutions and arrangements, every thread which, in times gone by, and with various motives, some good and some bad, the priestly or clerical order has contrived to weave into them, for the sake of upholding or protecting their exclusive pretensions. The filaments of sectarianism permeate our entire political system, lessen its flexibility, stunt its growth, introduce into it an element of discord, and eat away, as a canker, many of its most beneficial capabilities. It will be the main business of the Liberal party, for some years to come, to desacerdotalise—if we may be allowed to coin a word for the purpose—the laws of England, and to put them upon a footing of civil equality.

Thus much in general. We shall see, as we proceed, what this work involves in the way of legislative change, and shall attempt to point out the several steps by which it will be expedient to seek its accomplishment. We beg our readers to forgive us should we find it necessary to trespass somewhat upon their patience. The subject, at any rate, deserves mature consideration, and this we shall be anxious to give it. Perhaps, also, the fact that the policy adopted with regard to Irish ecclesiastical affairs, corresponds in all its main features with that which we had sketched, and for many years had persisted in urging upon public attention, will induce them to credit our observations as proceeding, not from any wild and impractical enthusiasm, but from a careful exercise of forethought, and a cautious estimate of the actual state and inevitable tendencies of the public mind in relation to the subject in hand.

ECCLESIASTICAL NOTES.

THE address of the Archbishop of Canterbury to the clergy of his own rural deanery, delivered at Addington last week, is the first indication we have had that something like Church reform is to be attempted. It is a singularly curious address to read. The Archbishop first notices the influences that are at work against Christianity. These he designates as superstition and infidelity. He forgot that there was also an Established Church, which is, and always has been, more dangerous than the other two forces. But, oddly enough, the Archbishop considers that against the two dangers that he has mentioned the Church of England has various means within her reach such as no other Church or institution in the world possesses. Does he refer to the success of the Ritualistic party on the one hand and of the ultra-Broad Church party on the other, both of which

are nourished at the bosom of the Establishment? We quite agree with what follows—that Dissenting bodies "have not the same vantage-ground for meeting the dangers that we have." God forbid that they should, if superstition and infidelity are to be vanquished, or if we are sincere in our opposition to them! Whether or not, the Archbishop considers that if the Church should be maintained in her present state, superstition and rationalism would increase, we do not comprehend from the report of the address; but he is of opinion that it is time that the Church should prove its position to be a righteous one, and that it is doing God's work. Quite time, we should say; only rather late to think of it. In order to do this, a revision of the Liturgy was hinted at, which will involve a new lectionary, alterations in the ordinary daily service, facility for dividing services, and an alteration of the Burial Service. An indefinite allusion was next made to the necessity of something being done to remove the scandal attendant on the sale of livings; and the Diocesan Educational Board and Church Buildings Societies were also brought up. With regard to nearly all this, the Archbishop is only proposing to patch an old garment. Nothing that he proposes will make the Church's position seem more righteous than it is. One day, it might have done, but opinion has shot far ahead of small reforms in lectionaries and rubrics. Nor will anything that the Archbishop now proposes stop that attack on the Establishment which he apprehends. It is too late. So far as public opinion is concerned, the attack has probably succeeded. The more Church subjects are now discussed, the better for us, but not for the Archbishop and his friends.

The Episcopalian Church in Scotland, although it has none of the disadvantages of an Establishment, seems also to be preparing itself for danger. At the Synod of Glasgow, recently held, a motion was brought forward by Mr. R. G. Weldon, to the effect that, as it is the duty of the laity to take their proper share in the deliberations and responsibilities of the Church, it was the opinion of the Synod that lay representatives should be summoned to all synodical meetings, and be entitled to speak and vote on all matters not strictly theological. This led to an interesting discussion, during which Sir A. Edmonstone remarked that as everything was shaking both in Church and State, and everything progressing, he should support the motion. Finding, however, where he was, Mr. Weldon withdrew, and allowed Mr. Oldham to substitute a motion respectfully calling the attention of the College of Bishops to the subject. The mover of this made an admirable speech in vindication of the rights of the laity, and with a slight amendment his motion was adopted. We are assured that it expresses the feeling of the laymen of every diocese in Scotland. If it be carried into law, the Established Presbyterian Church will be the only Church in the whole of that kingdom in which the laity will have no rights.

A writer in the *Times* of yesterday urges upon Englishmen the duty of making themselves better acquainted with Irish affairs. As a reason for this, he makes some statements respecting national education in that country—the statements having reference to the recent manifesto of the Irish Roman Catholic bishops. We are informed, accordingly, that there are 6,520 National Schools in Ireland, and that there are 913,000 children upon the rolls of those schools, of whom four-fifths are Roman Catholics. Now, if a denominational system should be established—and especially established without a Conscience Clause—the Protestant children would either have to be uneducated or be educated as Roman Catholics. Now, what is taught to Roman Catholics? Take the History of England for Catholic children as an illustration, and this is what is taught:—

That book has an enormous circulation, and is a thoroughly fair typical work of its kind. It describes Philip II. of Spain as "one of the wisest and best kings of his time"; Mary Queen of Scots as "not only innocent, but holy." James II. is "the kind and good Duke of York, honest, truthful, generous, affectionate; the idol of the people as their dear sailor King, and one of the greatest admirals we ever had." Charles II. is "a straightforward, goodhearted man." The Pretender "was a very gentle, kind, and good man. He gained a complete victory over the Duke of Cumberland." Of the Marian persecutions this explanation is given:—

"The whole country was diseased with heresy, and it was impossible to stop it by gentle means. In this case, you know, when men are determined to destroy, not only their own souls, but the souls of many others, they have to be treated as malefactors, and are given over by the Church to the law to be punished. It is very shocking that people should be burnt, but it is much more shocking that they should be leading so many more people to be burnt in the flames of hell for ever."—*Senior's Journals, &c., Relating to Ireland*, vol. 2, p. 140.

The correspondent says, "Let children be taught these things by all means, but don't let Englishmen vote away public money to pay for doing it without understanding what they are about." Decidedly not But the writer does not seem to know that this is what has been done in England, under the denominational system, for a good many years past. As long as anything of this kind stands, whether in religion or in education, there is foul injustice and immorality. Churchmen begin to see this as respects Roman Catholics in Ireland, but they never could see it when they have taxed Protestant Dissenters in England.

Mr. Watkin Williams, M.P., whose motion respecting the Established Church in Wales has excited some discussion in that country, has written to a friend to explain his views. He states that he has long agreed with Mr. Noel and Mr. Miall that a separation of the Church from the State would tend to promote religion. He disapproves of all State endowments and State establishments; but when, as in Wales, a Church is endowed with property in a country where it has failed to gain the affections of the people, what is to be said of it? With respect to his motion, he is of opinion that it is only a small matter, and a beginning of what is hereafter to come when the subject shall be taken up by Parliamentary leaders of greater power than himself. He does not think it to be a Welsh question, but a part of the whole question of Church Establishments. We have seen, that, subsequently to this letter, Mr. Williams has stated at a public meeting that he is willing to place the question in the hands of a meeting of the Liberal party, and that he will abide by the decision of that meeting. In connection with this subject, we call attention to the letter of Mr. Henry Richard, M.P., on Welsh Dissent, from which we have quoted at large in another column.

The *Watchman* congratulates the Wesleyan Methodists upon the fact that there is no danger of free thought appearing in that body. It says:—

In these times of free thought there is little danger of Methodists departing from the old landmarks. Once a year every minister is challenged as to his continued adherence to those forms of doctrine and discipline the acceptance of which was the condition of his admission to the Methodist ministry; and no man can evade that challenge without compromising his honour and tampering with his conscience. The orthodoxy of the Methodist pastorate is strongly reflected in that of the Methodist people; the latter will do well to ponder the thoughtful and timely cautions addressed to them by the Conference in reference to the subtle developments and deceptive forms of Romanism on the one hand and Rationalism on the other.

It is strange that John Wesley recommended his Societies for the very opposite reason to this. He boasted that they did not impose any opinions whatever. "People," he said, "might hold particular or general redemption, absolute or conditional decrees. They think and let think. . . The Methodists alone do not insist on your holding this or that opinion. Now I do not know any other religious society, either ancient or modern, wherein such liberty of conscience is allowed, or has been allowed, since the age of the apostles. Here is our glorying, and a glorying peculiar to us." If John Wesley could only read the proceedings of the Conference of 1869, and the eulogy of its address in the *Watchman!* If he could know what treatment Mr. Ransom has received, and how another "brother" has been punished! Perhaps he is the happier for not knowing.

RECONSTRUCTION OF THE IRISH CHURCH.

The first of the Diocesan Synods now being convened for the purpose of making preliminary preparations for the reorganisation of the Irish Church, assembled on the 7th, at Belfast. The Bishop of Down and Connor, in opening the proceedings, said he felt sure they would bring to the consideration of spiritual affairs the same earnestness and wisdom they had ever shown, and which had proved so successful in temporal matters. He did not think it would be advisable to enter upon matters of detail. One thing, however, was incumbent on them—namely, to show those Churches with which they hoped to be in communion, the Church in England, in America, the colonies, and elsewhere, what were the distinct doctrines the Irish Church was about to maintain, what was to be its ritual, and what its form of government? It had struck him that the very first resolution they ought to adopt, should be to the effect "that the doctrine, ritual, and government of the Church of England, as contained in the Thirty-nine Articles, be adopted and accepted by the Irish Church as her form of worship and church polity." He also thought they should declare that all convocations, synods, and representative bodies of the Church should be composed of an equal number of the clergy and the laity. He would further propose that the representation of the laity be in proportion to the number of members of the Church in each diocese, as he considered it absolutely necessary that a diocese with 20,000 or 30,000 members should not have the same number of representatives as one with 150,000. He suggested the formation of an aggregate committee, from which similar committees could be formed, for the purpose of considering and reporting to the Synod on the various matters in connection with the organisation of the Church. With regard to the sustentation fund, he appreciated the wisdom of the policy of striking the iron while it is hot, but there would be great difficulty in starting and in obtaining a clear idea of the principles on which they were to act, and the parties to have the distribution of the fund. Colonel Forde, M.P., then proposed a resolution for the appointment of a general committee of 82, of whom 41 should be clergymen and 41 laymen, with power to appoint sub-committees, the latter to report direct to the Synod. This motion was adopted and a committee appointed in accordance with it.

The Synod met again next day, the 8th, when resolutions designed to give a tone to the proceedings of similar meetings in other dioceses, in regard to the constitution of the Church under the new *régime*, were adopted. The Synod resolved that it was desirable that the representation of the laity in the General Synod of the Church should be based mainly on the number of the Church population in each diocese. A resolution was also adopted submitting that the mode of the future representation of the clergy should not be determined at the forthcoming Provincial Synod, but should be left for the decision of a Synod convened by the Archbishops for the purpose, and at which elected representatives chosen by the entire clergy may attend. The Synod also agreed to a resolution against the admission of *ex officio* members, either lay or clerical, except the bishops, to the future General Synods of the Church. The Synod adjourned until after the Conference to be held in Dublin on the 5th of October.

The Provincial Synod of Armagh and Tuam met at Armagh on the 10th, in the Cathedral Church of St. Patrick. The Primate, attired in Convocation robes, was met at the west door of the cathedral by the assembled clergy. A procession was then formed, and the Primate and clergy, followed by the choir, and chapter in surplices, proceeded to the choir of the cathedral. The morning service having been gone through, the mandate of the Primate convening the Synod was read, and his Grace declared the Synod to be duly constituted. The assemblage then adjourned to the chapter-room, and the business of the Synod was proceeded with. A form of prayer, translated from the Latin form in use during the time of the old Irish Convocations, was adopted. A series of rules to be observed by the Synod were submitted by the Archdeacon of Armagh. One of these was that a copy of the Bible and of the Book of Common Prayer should lie upon the table during the session. In reference to this rule, the Rev. Alexander Irwin observed that it was to be understood as a formal profession that the Synod was prepared to adhere to the existing constitution of the Church, which looked to the Bible as a rule of faith and the Book of Common Prayer as containing the rule of worship and discipline of the Church. The Primate next read a quaint and curiously formal letter of invitation from the Archbishop of Dublin and his suffragan Bishops to the Primate and his Bishops and clergy, to attend the General Synod to be held at Dublin on Tuesday, the 14th inst. The Synod then adjourned.

The clergy of the diocese of Dublin and Glandelagh assembled on the 7th, in Dublin, and elected two proctors to represent them at the forthcoming Provincial and General Synods. A resolution was proposed at the meeting declaratory of the opinion of those present that there should be no *ex officio* members of future general synods. The previous question, however, was proposed as an amendment, and was carried by 28 to 18.

The day for the "lay conference" of delegates in Dublin has been changed from the 5th to the 12th of October.

Among other suggestions which will probably be brought before the Synod, it is proposed that an effort should be made to get an Act passed changing the period for the commencement of commutations from January 1871, to May, 1870; to change the rate of calculation in section 51 from 3*l.* 10s. to 3*l.* 5s. per cent., so as to render commutation money convertible into Government annuities without loss to the Church Body; and to alter section 29, "so as to cause all claims upon the 500,000*l.* for private endowments to be substantiated before the commissioners, and thus relieve the Church Body of the expense and litigation connected with that fund."

A correspondent of the *Express* points out that in the Irish Church Act the words "ecclesiastical persons" are defined so as not to include curates, and that therefore the clause referring to commutation does not apply to them.

Archdeacon Martin, of Kilmore, sends to the *Evening Mail* a curious calculation relating to the sustentation of the Irish Church. The total income of the Church before its disestablishment was, in round numbers, 600,000*l.* From the income-tax returns he deduces the fact that the income derived from land is about thirteen millions, of which ten millions probably belong to Churchmen; and from other sources, including funded property, about eight millions and a half, of which one half, equivalent to above two millions of certain income, belong to Churchmen. Thus, five per cent. on the incomes of Churchmen would be equivalent to the whole income hitherto enjoyed by the Church. To point the moral of the calculation, the archdeacon adds that he will feel himself bound to pay at least such a life subscription to the disestablished Church.

THE PRIMATE ON THE CHURCH OF ENGLAND.

The *Guardian* publishes the following as the text of a recent speech delivered by the Archbishop of

Canterbury to the clergy of the rural deanery of West Dartford:—

He desired, he said, to confer with them upon subjects interesting to us all at this time as members of the Church of England. No one could fail to see that we were coming—nay, had already entered upon difficult times. Two great influences were actively at work, both alien to the progress of true and living Christianity—the one superstition, the other infidelity. Each of these seemed to be more active than at any former period in the history of the world. He was not speaking of England only, but of Europe. When we look at the state of Italy, what do we see? We see men apparently halting between superstition of a most debasing kind and hopeless, unfathomable scepticism. So it has threatened to be in Spain, though we cannot but hope, there, that the free circulation of the Holy Scriptures, hitherto almost entirely unknown, may, in the good providence of God, lead to better things. When we come to our own country, the danger from infidelity seems to be not so much from abstract speculations and questionings, though this danger is not to be overlooked, but of a grosser and far more threatening kind. The danger is that the masses of our population, knowing nothing and caring nothing about philosophical questions, may become practical infidels, sink into materialism, living only for the life which now is, and putting altogether out of their thoughts the world unseen. Against these two dangers, superstition on the one hand and infidelity on the other, the Church of England has various means within her reach such as no other Church or institution in the world possesses. In the first place, her purity of doctrine and inculcation of faith in God manifested in Christ, then the importance she attaches to education and the culture of the reasoning powers, adapt her to the wants and feelings of the educated class. Dissenting bodies, equally with ourselves, have taken alarm at the danger which seems to be menacing the framework of society and the souls of men, but they have not the same vantage-ground for meeting the dangers which we have. We have, in the first place, a defined ecclesiastical position, and we have an advantage as an Establishment. There can be no question that this latter position is likely to be invaded. Probably an attack on the Establishment is not to be apprehended at present, though some persons doubt on this point. But, taking what some call the more hopeful view—namely, that the attack is likely to be postponed some ten or twelve years—surely such a hope is but a poor hope. It is a very poor thing to limit one's energies to the defence of a position which is hardly worth defending, to postpone its downfall merely until our day is ended. Rather it should be our endeavour to take up a position which may be held and maintained after our work has passed to other hands. And to do this we must prove to the world that our position is a righteous one, that our Church is doing God's work. If there are weak points, now is the time to strengthen them; if there are blots, now is the time to wipe them out. Only let this be remembered before all things, that an alteration of mechanism is not the principal thing to be looked to—that is good and desirable in its place; but far more needful is it that the clergy show by their zeal and self-denial, by their energy and love, that they are doing God's work, that they long for the salvation of the souls of men. The heart that is fed with love from the Spirit of God, has begun rightly, and, having so begun, it will feel that it is bound to look well to the appliances and plans which change of circumstances and things as they are render necessary. The first case which occurs to our thoughts, the case which seems likely to be soon brought under discussion, is the Liturgy. Though adapted to the educated, it is hardly so to the poor, and does not seem to commend itself to the lower middle classes. The Ritual Commission, in considering the question of the rubrics, has always most carefully kept in view that matters of doctrine are not within its scope. The one object which it has set before itself is to examine whether the rubrics can be altered so as to further the present work of the Church and increase its usefulness. It may be well to state here a few changes which are likely to be proposed; it will enable the clergy to consider them, and weigh them, before they are definitely laid open. But, first, let one point be made clear. Great alarm is expressed on one side lest the Imperial Legislature should act without Convocation; on the other, lest Convocation should interfere with the prerogative of Parliament. Now, really both dangers are somewhat visionary. We may depend upon it, the greatest difficulty will be to get Parliament to legislate at all; there is a tendency and a desire to ignore the whole matter; and if Parliament does legislate, it will be in consequence of the expressed and unmistakeable desire of the whole Church, whether expressed through Convocation or by any other method. Now it lies, therefore, upon the clergy to consider well what the weak points of our present system are, and if they find it wanting, insufficient for the needs of the time, then to let it be known that they desire modifications in their system. The Ritual Commission has been sitting long, and the changes which they think desirable have now been drawn up and are at present being circulated among the divinity professors of the universities, and other dignitaries of the Church. They may be summed up as follows:—1. A new lectionary. Many chapters have been added, as suited to edification; some have been omitted. A greater elasticity has been given to the lectionary. The principle changes are in the daily lessons. 2. Alterations in the ordinary daily service. Evidently, to men busily engaged, the service as it stands at present does not commend itself. Even the city churches which have a daily service are but thinly attended. A shorter service therefore will be proposed—shorter, but strictly based upon the existing materials. 3. Every facility for dividing services, and using different services at different times, according to the exigencies of different congregations. 4. In the burial service some solution of a difficulty commonly felt will be offered. These are the chief matters dealt with by the Ritual Commission. Nothing revolutionary need be anticipated. The character of the Prayer-book will be preserved intact. Other matters imperatively demand attention. What a scandal, for instance, to take up a newspaper and find whole columns devoted to the advertisements of sale of livings, and to see the tone and language of some of the advertisements themselves. It may be difficult to deal with this, but an attempt will probably be made. The bill which has lately passed with reference to the resignation of bishops is identical in its scope with a plan proposed in Convocation three years ago with reference to the other clergy. It is not unlikely that a similar measure will be proposed for this end. More efficient Episcopal supervision is required, although Churchmen may not have made up their minds as to the best means of gaining it. The desirability or non-desirability of a service for children is a matter upon which the clergy will do well to form an opinion.

THE SCOTCH ESTABLISHMENT AND THE POOR LAW.

The ablest document elicited by the inquiry into the Scotch Poor Law is a letter to Mr. E. H. Craufurd, M.P., from the pen of Mr. D. Campbell, a town councillor of Greenock. Mr. Campbell, who was to have given evidence last session before the Parliamentary Committee on the subject, but who was hindered by illness, has embodied his facts and suggestions in a pamphlet. From this exhaustive and admirable review, we quote the closing suggestion:—

The right of ministers or other members of the kirk-sessions of the Established Church to sit at the parochial board *ex-officio* should be disallowed (it is the occasion of much bickering and jealousy), as that Church now represents considerably less than a moiety of the people of Scotland, and in some parishes only a mere fraction of the inhabitants. Dr. Macleod, in his closing address as moderator of last General Assembly, fairly admitted this. In regard to the Highland parishes he said—

"Unfortunately, too, our numerical weakness in the Highlands of Scotland—but these only supply a weapon of attack,—our numerical inferiority there proceeds from various causes which I need not specify—many of them local, but generating an opposition which, in its unreasonable and superstitious fanaticism, finds perhaps no parallel except in ultramontane Romanism."

What is here admitted by the reverend Doctor tells against the continuance of the invidious distinction in favour of this Church. His explanation of the reasons for the fact bear so much of the character of the fox's reasons for leaving the grapes after his repeated failures to get at them, that they require to be received with rather a considerable grain of salt.

Dr. M'Lachlan, of Edinburgh, Convener of the Highland Committee of the Free Church, bears a similar testimony in regard to the weakness of the Establishment. He says:—

"Applying Mr. Gladstone's principle, by which the maintenance of an Establishment is to be regulated, that where there is a mere handful of people in a parish connected with the Establishment, there is no ground upon which its existence can fairly be defended, I cannot see how the existence of an Established Church can be justified in the Scottish Highlands any more than in Kerry or Tipperary: in many cases the comparison could show in favour of Ireland. It is often said that these facts are not known. Well, if not, they should be known. The Establishment in the Scottish Highlands is, in most places, a mere shadow, and it cannot in any fairness be defended."

Such is the testimony of men having a knowledge of the circumstances, and it shows that the reason for granting the privilege is gone, and that it should be withdrawn.

MR. WATKIN WILLIAMS ON THE CHURCH-AND-STATE QUESTION.

The following letter, written by Mr. Watkin Williams, M.P., to a friend, in reply to one he had received on the above subject, has been published:—

Plas Draw, August 28th, 1860.

My dear ——, —I found your letter here on my return from town. The explanation which you ask me to give respecting my views as to the disestablishment and disendowment of the Church is rather too large a subject to be compressed into the compass of a letter, and I must ask you to wait for a speech which I hope to deliver at Wrexham, on Monday, the 13th of September.

I cannot help, however, observing that your impression that the separation from the Church from its union with the State is synonymous with the extinction of religion, was almost as startling to me as my notice in the House of Commons seems to have been to you.

I have long agreed with the opinion, so ably and convincingly urged by Baptist Noel and Miall, that such a separation would tend greatly to promote a true and pure religion. I am glad that you mentioned your idea, for it has reminded me of a very useful illustration of a rather parallel case. When it was proposed in the 1st year of Elizabeth to proceed with the reformation of religion by enacting a final severance from Rome, the then Archbishop of York opposed the bill in the House of Lords, and in a long and learned speech showed to the satisfaction of many that the separation from the Holy Father and from the See of Rome was synonymous with the extinction of Christianity in Great Britain, and he foretold the most direful consequences, and I think went even so far as to denounce those who advocated the separation as schismatics and atheists. No one seriously thinks this now, and probably most of us flatter ourselves that we may be as good Christians as the most orthodox Roman Catholics or Papists.

Now I agree with those who go even further, and believe that true and pure religion will flourish best when dissociated and disentangled from Governments and States, and permanent endowments; when men will be chosen as ministers of religion, not by family interest nor through political power and influence, but solely on account of their spiritual aptitude and their learning and piety.

I feel satisfied that the time will come when people will wonder, not as you do, but on the contrary, that the Church has stood so long as it has done, notwithstanding the stifling and injurious effect of political patronage and control.

So you see that I disapprove, in the interest of religion itself, of any State Establishment at all; but when you see an Establishment allied with the State, and endowed with property in a country where it has failed to gain the affection and confidence of the great mass of the community, then what is to be said of it? It seems to me, with great deference to those who think otherwise, that it then becomes a great injustice to the people, and a weakness and scandal to religion. Surely we, at least, must admit that religion is a thing between a man and his conscience and his God, and not a thing to be forced upon people by Governments. With religion, unless you can win people's hearts and understandings, you can do but little.

With regard to my motion upon the Church in Wales, perhaps your want of experience of Parliamentary proceedings may have led you to magnify the immediate importance of it. It is, in truth, but a small matter, and only a beginning of what is hereafter to come when taken up by Parliamentary leaders of greater skill and power than I am. It is a business undoubtedly for many years, and one probably that will not be accomplished in Wales alone, or separately from the rest of Great Britain. It is not merely a Welsh question. I have reason to believe that other motions will follow from Scotland and England; but the case of Wales is unquestionably the strongest of the three, possessing as it does all the grounds possessed by the others, and some in addition. It seemed therefore, not unreasonable or unwise to myself and to those whom I consulted, that a humble pioneer from the Principality should first feel the way and fire the first shot.

This is shortly my explanation, but you must not criticise it too minutely; at the same time, as it is on a public matter, and as I have nothing to conceal, you may make what use you like of this letter.

I am, yours sincerely,
WATKIN WILLIAMS.

CALUMNIES ON WELSH DISSENT.

In a letter to the *Daily News*, Mr. Richard, M.P., protests against the number of anonymous letters published in the Conservative papers, containing the foulest and falsest accusations against Welsh Dissenting ministers and the Welsh Liberal press, which are so preposterously unlike the truth, that it would be unnecessary to say a word in refutation of them in the Principality itself. Their only effect there, unhappily, has been still further to alienate the great bulk of the people from the clerical and landlord class, in whose supposed interests, it is presumed, these attempts have been made to blacken the character of those religious and literary instructors to whom the whole conntry looked with gratitude and respect. Mr. Richard says:—

The only pretence of a justification I have seen for these sweeping charges is a single extract from a single anonymous letter, published in one out of some twenty-seven periodicals in the Welsh language conducted by Dissenters. And what was the character of this letter? It consisted of a warning addressed to a certain class of landlords, couched no doubt in language sufficiently plain, to beware lest, if they carried out their threats of wholesale evictions for political reasons, they should drive a singularly peaceable and patient people to desperation. If the landlords in question and their friends did not feel any apprehensions as to the consequences of such acts, I will venture to say they were the only class in the country who were insensible to the danger.

The paper in which this letter appeared is edited by a man held in universal esteem in Wales for his long and eminent services to the cause of religion and literature. The idea of his being an apostle of Fenianism would only provoke scornful laughter in any part of the Principality. So far from this, that no one has more earnestly warned his countrymen against having recourse to any questionable means of expressing their resentment towards their oppressors.

Against those wild ebullitions of a frenzied bigotry of which I have given specimens above, I have pleasure in setting the testimony of Churchmen of high position and honourable character. The present excellent Bishop of Llandaff has repeatedly and publicly acknowledged that but for the exertions of the Dissenters the population of Wales would to a large extent have been sunk in heathenism. A few months ago Lord Penrhyn, in a meeting at Bangor, presided over by the bishop of the diocese, made a similar acknowledgment in nearly the same words. All honour to them both for the manly candour of the avowal. A very admirable clergyman, the Rev. William Howells, of Long Acre, who, having spent the early part of his life in Wales, afterwards settled in London, once said, "If it had not been for the exertions of the Dissenters the devil might long ago have claimed the Principality as his own peculiar diocese." And it would indeed be well for those who are continually vilifying Dissenting ministers and Dissenting churches in Wales to ask themselves what would be the religious and moral condition of that country now, if these, and the influence which has flamed from them for the last 150 years, could be suddenly eliminated. What did the last religious census, that of 1851, reveal? It revealed this, that taking the estimate of Mr. Horace Mann, that it is necessary to provide sittings in places of worship for fifty-eight in 100 of the population, the Church of England in Wales had fallen short of that provision by 387,672 souls, and the Nonconformists had actually exceeded it by 2,270. And it certainly does try one's patience somewhat severely to find the very men whose neglect is represented by the former figures doing their utmost to revile and defame those whose abundant labours and success are represented by the latter figures. It always has been, however, one of the characteristics of an Established Church to persecute those who have come forward to supply its own lack of service. I think I may claim to have at least as wide and intimate an acquaintance with the press and pulpit of Wales as any of the anonymous detractors to whom I have referred. I venture to affirm that the press in Wales, both English and Welsh, is, on the whole, conducted with as much intelligence, moderation, and good sense as the provincial press in any other part of the country. And as for the pulpit, I have in my time heard many thousands of sermons preached in the Welsh language by ministers of various Nonconformist denominations, and I can confidently declare that I never heard one political sermon, or anything in the slightest degree approaching to it. I have before me now several series of resolutions passed after the last election by large and influential religious bodies in the Principality, alluding to and denying in the most explicit language the charge of having used the influence of the pulpit or of church organisations for political purposes. I will, with your permission,

cite extracts from two of them—one in North Wales and one in South Wales. The former is from the monthly meeting of the Calvinistic Methodists of Carnarvonshire, where ministers and elders representing seventy churches were present:—"That we have observed with great surprise and regret the accusations that have been brought against us as a religious body in connection with the late elections, that our ministers for several Sundays before the election preached politics, and that unjust and oppressive influence has been exercised in our church-meetings to compel men to vote against their convictions. We deny these accusations in the strongest and most determined manner. Not a single political sermon was delivered from any one of our pulpits; no church-meeting was ever employed to exhort our members to vote for one candidate or the other; nor was it intimated in any manner whatever that any member would suffer disadvantage in his religious relations for his vote. While we acknowledge the right of our ministers and elders and people, as subjects of the State, to take part in political manners if they choose, we do not suffer any religious meetings to be used for that purpose, and the only reference made to the election in our religious meetings was to persuade our people to be faithful to their convictions, and especially to act during the time of the election in a manner becoming their religious profession. A considerable number of our officers and members voted with the Conservative party, and others abstained from voting altogether, but they are all ready to testify that no church influence was employed to induce them to do otherwise."

In conclusion, Mr. Richard expresses his deep regret at seeing the wide and widening gulf which separates the landlord class from the rest of the community in Wales. "But this is not the people's fault. Their only offence has been to assert quietly and respectfully those religious and political rights which God and their country have bestowed upon them. If the Conservative landlords wish to retain or to recover their influence in Wales, they may be perfectly assured of this—that they will not do so by employing or encouraging anonymous writers in the English journals to exhibit in an odious or ridiculous light the language, and literature, and religion of the country."

THE DEAN OF CARLISLE ON THE ENGLISH CHURCH UNION.

The Dean of Carlisle (Dr. Close), presiding over a meeting of the Carlisle branch of the Church Association held in that city on Friday evening, made an attack upon the principles and practices of the English Church Union, the existence and activity of which had led to the establishment of the Church Association four years ago. He said there was a degree of lukewarmness and half-heartedness upon the subject of the work in which the Church Association was engaged, and he believed it could only be chased away by rousing men to a sense of their dangers and difficulties, and the necessity of banding and uniting themselves together in defence of God's truth and in defence of an open Bible and in upholding the Protestant privileges of the land. He would not allow himself to roam among the forbidden scenes of evil around us which he might dwell upon, and he would merely glance at the great calamity which had occurred since they last assembled. He believed before God that a great national sin had been committed in casting away and tearing off from the British Crown and the British Empire one of the most glorious emblems of harmony and love—the Irish Church. Quoting many extracts from the monthly circular of the English Church Union for June, July, and August, and the report of their annual meeting, the Dean said he thought they contained abundant evidence to show that the English Church Union is the centre, the head-quarters and fountain of the Ritualistic evils of this country; that the English Church Union held and taught Ritualism; that their professed object was through that Ritualism to introduce what they called Catholic, but what he should call Romish doctrines, more especially as they had hoisted the flag of the real presence of Christ in the Eucharist; that they avowed a desire to separate Church and State; and that in all their conduct they were litigious and rebellious subjects of the Church. Except the recognition of the Pope as the head of the Church, there was not a single doctrine that we call Popish or that is held by Papists but may be traced and made out in the writings of these persons, who are still clergymen of the Church of England. Were these not sufficient reasons, to go no farther, for the maintenance of a society like the Church Association? (Cheers.) With regard to the opinions expressed by Dr. Pusey upon the doctrine of the "real presence," he could only say that if those opinions were true the Reformation was a fiction, a sham, and a delusion, and our blessed Reformers might justly be reviled by that party, and the Reformers shed their blood for what was a distinction without a difference. But they might depend upon it that there was a distinction as broad as between light and darkness between the spiritual presence of Christ in the Lord's Supper and His actual presence. Let them, then, remember that these were the doctrines and opinions upheld by the English Church Union, and which they were prepared to defend before a court of law. He cordially repeated what was said by the good Bishop of St. David's, that no Churchman who does not desire the subversion of the Reformed Church and its final absorption in the Church of Rome can too deeply distrust or too strongly oppose the proceedings of the English Church Union; and he firmly expressed his conviction that every man who did not wish to see our churches turned into mass-houses, and the preaching of the Gospel overridden by long processions of groaning and intoning priests, would join the Church Association, and help them, by their purses and prayers, to stand firm upon the rock on which the Reformation had placed them, and that, whatever might be done to the Church and to them, they would at least live and die in the plain simple Gospel truth and pure ceremonial of the Reformers of 300 years ago. (Cheers.)

A REPLY TO ROME.

The *Kirchentag* at Stuttgardt have adopted by acclamation the following declaration in reply to the Papal letter to the Protestants:—"If the head of the Catholic world is induced by the circumstances of his Church to summon a general Council of the same, this is an event which does not affect our Protestant Church. As Protestants, in viewing the unusual step which the Christians united under the Pope are about to take, we earnestly wish that the assembly may be led to see the real evils under which their Church is labouring, and thus help to further that Christian unity which can only be established in the truth. In the exclusive relations of the Churches to each other, however, and the unfortunate absence of any interconfessional ecclesiastical law, we can only express this wish to the Lord of the Church, and then wait in hope that in the end it may be fulfilled, although, according to our estimate of the living powers of the Church, no immediate result is to be expected from the extraordinary undertaking. The Pope, however, not satisfied with summoning his bishops to the Council, has taken the opportunity of addressing himself to those Christians who take their stand on the principles of the blessed Reformation. If he had merely expressed a fervent desire that the walls which separate Christians might be broken down by a unanimous acknowledgment of Him who is the Way, the Truth, and the Life, and that all those points of difference which are immaterial to the salvation of souls might lose their power of dividing Christendom, far from questioning the right of a fellow-Christian to address us thus, we should have received his words as a warning against evils which are to be found in our midst. But the address is written in a different spirit. It is based on another title, and advances claims that demand a clear and explicit answer. The Pope pretends to derive his right to address us from the fact that he has been divinely appointed to rule all Christians as the representative of our Lord and Saviour. This is not only a form of speech quite incompatible with our religious convictions, and which must therefore fail in its purpose, but it is the reassertion of claims which we have already refused to acknowledge. If, in fact, many millions of Christians believe in the Divine authority of the Pope, and thus render the continuance of his power possible, this may justify him in making an appeal to them based on his Divine right, but to them only should such a charge be addressed. In addressing such a paper to Protestants, he claims an official authority over them, questions the legitimacy of their ecclesiastical existence, and stigmatises it as a breach of one of the laws given by Christ to His followers. In opposition to this we have to declare that we refuse to acknowledge the Divine authority of the Pope as the head of the Church, not in spite, but because, of our submission to the will of our Lord. On the other hand, we hold with Luther 'that the Pope is not the head of all Christendom *jure divino*, or by the word of God, for that office belongs to *one* alone who is called Jesus Christ, but he is only the bishop or pastor of the Churches of Rome, and those who have willingly submitted to him.' The fundamental error in the address of the Pope is further shown by the demands he makes of us. He requires nothing less than our simple return to the Roman Catholic Church with its Papal centre. He demands this return partly as a simple act of obedience to a supposed regulation of Christ, and partly as a certain means of curing all the evils which the eye of Rome discovers in our midst. It is scarcely necessary in this assembly to give the assurance that there is no probability of these demands being fulfilled, and that we retain a firm hold of the evangelical treasures regained by the Reformation with all our hearts, and for conscience' sake. We know nothing of an authoritative ecclesiastical assembly appointed by the will of Christ, and still less of an ecclesiastical monarchy founded in Peter, and descending to the bishops of Rome. In such a constitution we can see no security for the genuine transmission of the Christian treasures of salvation; we are sincerely convinced that the evils under which the Protestant Church is also suffering are chiefly to be cured by a fuller development of the sources of religious life and knowledge opened up by the Reformation; and, in conclusion, we are resolved to defend and preserve the great inheritance of the Reformation for the salvation of ourselves and of our children, and as a security to mankind, Roman Catholic as well as Protestant, that the Bible shall never again be buried under the proud towers of lofty cathedrals."

The health of the Bishop of Carlisle has during the last few days given increased anxiety to his family.

A numerous committee has been formed for the purpose of aiding the Rev. Charles Voysey in his defence against the proceedings instituted by the Archbishop of York.

Mrs. Watkin Williams, wife of the member for Wrexham, who is the daughter of an eminent judge belonging to the Baptist denomination, and herself a Protestant Dissenter, laid the foundation-stone of the new Roman Catholic Chapel in that town.—*Morning Star.*

THE BISHOP OF WINCHESTER.—It has been arranged that the Bishop of Winchester, at his own suggestion, is to have 3,500*l.* a year as his retiring pension, instead of 6,000*l.*, to which he was entitled.

THE SEES OF LONDON AND WINCHESTER.—On the avoidance of the see of Winchester, the borough of Southwark, and the parishes of Battersea, Bermondsey, Camberwell, Christchurch, Clapham, Lambeth, Rotherhithe, Streatham, Tooting, Graveney, Wandsworth, Merton, Kew, and Richmond, in the county of Surrey, will, under the Act 26th and 27th of Victoria, for carrying into effect the report of the commissioners appointed to inquire into the state of the diocese of Canterbury, London, Winchester, and Rochester, and for other purposes, passed in 1863, be added to and become part of the see of London.

THE IRISH PRESBYTERIANS.—The Sustentation Committee of the Irish Presbyterian Church met at Belfast on Friday. The meeting was a large and influential one. Various financial schemes were submitted embracing commutation and congregational contributions. They were all referred to a subcommittee. The general committee reassemble on the 30th inst. A conference of elders and deacons is arranged for the 20th instant. On Monday the Dublin Presbytery appointed a committee to prepare a statement of the changes which the Irish Church Act will make in the payment of the *Regium Donum*, and explaining the plans of raising a sustentation fund that have been suggested. Copies of this statement are to be circulated among the clergy and congregations with the view of eliciting their opinions on the subject.

EPISCOPAL RESIGNATIONS.—The Bishop of Bath and Wells has formally resigned his see under the provisions of the Act passed last session. His lordship, who is seventy years of age, has long been such a confirmed invalid that he has had to be carried up and down the stairs of his episcopal palace. He was appointed Bishop of Sodor and Man by Lord Russell in 1847, and translated to Bath and Wells by the Earl of Aberdeen in 1854. The annual value of the see is 5,000*l.* The diocese includes the county of Somerset. The Bishop of Exeter has also intimated his intention to resign, which will surprise many who remember how warmly the right rev. prelate denounced the Durham Retirement Bill thirteen years ago. Dr. Phillpotts is the oldest bishop on the episcopal bench, having attained the ninety-first year of his age in May last.

FEMALE PREACHERS.—In the Free Church Presbytery of Orkney there has been a curious discussion in reference to female preachers. A Miss Smiley, of Baltimore, who seems to be a Quakeress, was allowed to preach a short time ago in the free churches at Harray and Sanday. At the Orkney Free Church Presbytery a few days ago, attention was called to this fact, and Mr. Roy moved a resolution declaring female preaching to be inconsistent with the practice of the Church and opposed to Scripture, and enjoining the brethren within the bounds of the Presbytery to discourage such preaching by refusing the use of their churches for it. The two ministers who had allowed Miss Smiley to preach—Mr. White and Mr. Armour—defended themselves vigorously, and there was a long discussion. Mr. White moved the previous question; but on a division Mr. Roy's motion was carried by seven votes to two.

SCOTCH ECCLESIASTICAL AFFAIRS.—Mr. M'Laren, M.P. for Edinburgh, has published two letters on the subject of his Bill for the abolition of compulsory Church-rates in Scotland, to which we referred last week. From these we gather that he considers it to be in principle the same as the measure which is now law in England, and that it was introduced towards the close of last session in concert with Mr. Graham, one of the members for Glasgow, and Mr. Craufurd, M.P. for the Ayr boroughs. It is to be brought forward next session, and the sense of the House is to be taken upon it. In making this announcement, Mr. M'Laren also states that he intends to bring before Parliament the question of the 22,000*l.* which the Scotch Establishment annually receives out of the Consolidated Fund in aid of its General Assembly and other expenses. The honourable gentleman says this annual sum belongs to the category of payments like the *Regium Donum* and Maynooth grants, now swept away, and that many members of the House of Commons were wholly unaware of such an allowance until they had seen his reference to it amongst notices of motion.

WHAT THE IRISH CLERGY ARE SAYING ABOUT THE ENGLISH CHURCH.—In obedience to a request of the Archbishops, the subject of electing lay delegates in every parish was alluded to on Sunday in all the Episcopal churches in Ireland. In some of those sermons the "inevitable disestablishment" of the English Church was referred to. The Rev. Nash Griffin, D.D., incumbent of Trinity Church, Dublin, affirmed that "England's Church has loosed her anchor from the Rock of Ages, and now, drifting in the opposing currents, amid the shoals of modern thought and mediæval superstition, she must be split." He added that "it was unhappily the tendency of human nature, when entrusted with a little authority, to grasp at more; and if the laity, not content with occupying their proper position and exercising their legitimate influence, sought to take all power into their own hands—to be the governors instead of the governed—to assume any of the real functions of the ministry, or to put the clergy in the position of their paid servants instead of their spiritual pastors, they would be subverting Divine order."

CARDINAL CULLEN'S THANKSGIVING.—The members of the Dublin Town Council, headed by the Lord Mayor in his robes, attended Marlborough-street Cathedral on Sunday, when the "triduum" in celebration of the passing of the Church Act began. Cardinal Cullen having given the congregation the Pontifical blessing, the Rev. Thomas Burke preached, referring to the moderation evinced by the people in their rejoicing. They forgave the past to

their Protestant fellow-citizens. Having rehearsed the story of the penal laws, he observed that "Catholic archbishops and prelates had been led through the streets of Dublin and burned publicly on Stephen's-green; Catholic bishops and priests were seen upon the Rock of Cashel in the midst of the flames, burned alive for the faith which was ingrained in the people; Catholic priests filled all the prisons of Ireland. . . . The Catholic Church today, after standing in her own blood, and pouring forth the best blood of her children for more than 200 years, sees the chains fall from the noble and queenly figure. . . . We have much to forgive, more than any people on the face of the world. . . . I do not conceal the one great feeling (added the preacher) that fills the Catholic heart—the hope that the great measure of redress which has just passed will prepare the way to obtain for Ireland again, at no distant day, the heavenly blessing of religious unity." The "thanksgiving" celebrations were continued on Monday.

THE "SOCIETY FOR PROMOTING THE UNITY OF CHRISTENDOM" held its twelfth anniversary on Wednesday. The *Record* thus describes what took place in Lambeth Church:—

The services commenced on the eve of the festival with a service in the church of All Saints', Lambeth, which was so densely crowded from floor to ceiling that hundreds of persons who arrived a quarter of an hour before the time for which service was announced vainly strove to gain admission. The altar was profusely decorated with flowers, and an immense number of lighted candles and gaseliers gave it a very magnificent appearance. As the clock struck eight a procession which had been formed in the sacristy—the largest procession ever yet seen in connection with ritualistic displays—moved round the church. First came Mr. Alderson Turner, a solicitor, who was habited in a red cassock and cotta, holding aloft a gigantic brazen cross, and having on each side of him a chorister similarly attired carrying a lighted candle. Then followed persons carrying other crosses and banners bearing various devices. Next came more than a hundred surpliced choristers, men and boys, singing with great energy the processional hymn, "Brightly gleams our banner." Then there came a gentleman who incensed with great vigour along the whole line of route, from the sacristy, up the side aisle of the church and down the middle aisle to the altar. Next were twenty or thirty men dressed in brown garments with red collars, said to belong to "The Order of St. Joseph," and then twenty or thirty other men in darker-coloured clothes, attended by one who was more richly dressed, and who carried a pastoral crook. These belonged to a religious order the name of which did not transpire. Then came the priests, twelve or fourteen in number, the deacons, the precentor, and other officers, followed by the Rev. Dr. Lee, who was gorgeously vested, attended by two choristers bearing lighted candles, who conducted him to his seat in a large chair at the side of the altar.

Dr. Lee preached from Ezekiel xviii. 2, "The fathers have eaten sour grapes, and the children's teeth are set on edge," and in the course of his sermon expressed his regret that for two centuries there had been no diplomatic relations between the English Court and the Court of the Eternal City—a state of things which he said "came in with the intruder from a foreign country," namely, the immediate ancestor of Queen Victoria. The preacher at St. Alban's, Holborn, Dr. Littledale, asked the prayers of his hearers for a blessing on the Œcumenical Council about to assemble under the "Chief Bishop of the Church," so that "some of the scandals of the last 300 years might be removed."

THE RELIGION OF THE LONDON POOR.—The author of an interesting article in *Macmillan's Magazine* on the "London Poor" concludes with the following passage on their religion:—"I am often asked by my friends, men of science, and others, 'What is the religion of these people?'—the men of science hoping perhaps to hear that they are secularists; the others hoping to hear that they are inclined or opposed to ceremonialism, as the case may be. Such a question demands a diffident and discriminating answer, and at least I will answer it impartially. Most of them, men, women, and children, seem to live as if they believed that death closed all; and yet I have not found, even among the men, any conscious and positive secularism. No doubt that assertion is made—for you can read it in the faces of those who hang upon the lips of Mr. Bradlaugh in Hyde Park and elsewhere. But he is as much mistrusted, ignored, unknown, as the other self-styled 'men of the people'; and, in my opinion, very few of the poor rise to the conception of atheism. I came across only two men who took the trouble to profess infidelity: one, a cobbler in the Hackney-road, very drunk and combative, and diverting, whose one wish was to have an argument, political and religious, and who, on being disappointed of that, went to sleep; the other, a basket-maker in Bethnal-green, reduced to dock labour by his turn for oratory. The Scripture-reader, in the tone which he would have used in warning me that I should find him leprous, warned me that I should find him a free-thinker; and, indeed, he opened fire on me by saying that 'Moses never wrote *The Pentatook*.' One other speculator I knew, a drayman, whom I found reading a Scottish work on salvation, very metaphysical, very full of Latin and Greek; but since he was reading it only because he had no other books, and since he took kindly to the Waverley novels, I pass him by. Those who actually have any dogmatic religion may be said to be anything which their spiritual director for the time being chooses to make them, and when his direction ceases, to remain for various periods under its influence. A popular clergyman or minister can give them, especially when young, an appearance of Ritualism or Puritanism, can make them seem Calvinists or Arminians; and the lacquer sometimes lasts, and sometimes is washed off or worn away. My friends affected as a rule to be Evangelical: they repeated the conventional formularies: they groaned over Popery; one of them—a boy of fourteen—used to throw out of his plate cabbage which had been bought on Sunday. When I read tracts or the Bible to those of them who were old, they listened with due attention, and made pious remarks. But I am afraid that their main purpose in going to church or chapel was to get the doles which they persisted in supposing would reward their attendance there. The great majority went for nothing else than the hope of these doles, and had no notions of Christianity. If you suggested any utilitarian motives for church or chapel-going—the beauty of music and building, the rest, the novelty—you suggested them in vain.

Religious and Denominational News

NEW CONGREGATIONAL CHAPEL, IPSWICH.

On Thursday afternoon the ceremony was performed of laying the memorial stone of a Congregational Chapel now in course of erection in the centre of a part of Ipswich, in which the need for additional church or chapel accommodation has for years been admitted—the St. Clement's district. The matter has long been under the consideration of the leading members of several of the Nonconformist churches of the town, and for more than two years services, instituted by some members of the Nicholas Congregational Church, were held in the large room at the White Elm, Bishop's-hill, and subsequently removed to a mission-room adjoining the chapel now being built. The district, not far from the centre of which the new chapel is situated, is known to be one of the very poorest in the town; the population is more than 7,000, of whom it is estimated that 6,000 belong to the working classes, and are employed at the various manufactories, &c., adjoining the quays, and in waterside occupations. The accommodation afforded by the existing churches and chapels in the district is only sufficient for about 2,500 of this large population. In the face of these facts the building committee commenced, some two years ago, to raise a fund to build a Congregational chapel in the district. These gentlemen at first proposed to build a place of worship large enough to seat a thousand persons, the total cost not to exceed 3,000*l.*; but they modified their plans under the advice of the English Congregational Chapel Building Society, and determined to erect a building, the cost of which would be about 2,000*l.* The chapel building will include a chapel capable of seating from 450 to 500 persons, a schoolroom fitted to accommodate 150 children, and class rooms. The chapel will be 60 feet in length by 49 in width, and its height will be 32 feet from the floor to the ceiling line in the roof. There will be no galleries until they shall be required. The basement storey will be 9 feet 6 inches in height.

The proceedings on Thursday were commenced at half-past three o'clock by Mr. Oliver Prentice giving out the hymn commencing, "Jesus, where'er Thy people meet." After this the Rev. John Raven read several portions of Scripture. Mr. GRIMWADE then explained the circumstances which led to the undertaking and the progress made. After which F. J. Sargood, of Croydon, performed the ceremony of "well and truly" laying the stone, making a brief speech. Various subscriptions having then been placed on the stone,

The Rev. A. HANNAY, Croydon, said he had been called upon by Mr. Grimwade to say a few words upon principles by which he understood their reasons for dwelling apart as a people, building their own sanctuaries, having their own ministry, calling themselves by their own names, and bearing their own distinctive testimony. That was a subject for a long speech, and he could but touch upon it here and there. But before referring to anything that was distinctive of them as Congregational Nonconformists, he would say they had certain great ends in view which were not distinctive of them at all, but which they had in view in common with Christian men of all other bodies. The great end they had in view in building that chapel was to have a sanctuary where the Gospel might be preached, and where all the agencies that promote the Christian enlightenment and nurture of the people might be carried forward, and this they valued far more than anything that was distinctive of them from other Christian people—they valued that which bound them to Christian men of other name much more than that which separated them from them. They asked leave to take their part in the glorious service of the enlightenment and Christianising of their country. The rev. gentleman, coming to the matters distinctive of the body to which he belonged, said one was the spirituality of the Church. He held that a church consisted of a spiritual society, composed of the coming together of spiritual men and women, and to call England a church was a misnomer. Then they held that churches should be free and independent, and there should not be "established" churches, by which was meant the giving of State sanction and support to some particular creed and formulary. It was not fair play and common justice to have an established church, and it was on that ground that the Irish Church was disestablishment, and on the same principle other Churches, which he need not name, would go ere long. ("Hear, hear," and laughter.) Another point was that they stood up for the self-government of the churches, and in the course of his observations on this point he disclaimed any distinction between the clergy and the other members of the church. He denied that he was a clergyman and that he was separated from the people; he never spoke of the laity any more than the clergy, for they were all one. These were some of their principles, and he believed they were fast working themselves into the minds of people who had hitherto known nothing of Congregationalism, and although he did not expect their flag was to float over all the churches and cathedrals of England, he did not despair of seeing the free-church principle triumphant. (Applause.)

The Rev. T. M. MORRIS said he supposed he was asked as representing other ministers and congregations of the town, who had a deep and sincere sympathy with that movement, to say a few words. It had not unfrequently been thrown in their teeth by way of reproach—though unjustly—that they, as Dissenters, were very anxious to raise churches that would be certainly and swiftly self-supporting, but were in the habit of neglecting those neighbourhoods where the necessity was more urgent and imperious, and he was glad to find that the Congregationalists had come to this part of the town, which had many urgent claims, and he trusted their effort to meet those claims would be very abundantly blessed of God. (Hear, hear.) There were many thousands in Ipswich who scarcely ever entered a place of worship, and he trusted from the time this chapel was opened it would be crowded by those anxious to hear the Gospel.

The foundation-stone bore the following inscription:—"This foundation-stone was laid September 9th, 1869, by F. J. Sargood, Esq. Building Committee: Edward Grimwade, Oliver Prentice, John May, Joseph F. Alexander. Architects: Cattermole and Eade. Contractor: W. G. Cunnold." The trowel also bore an inscription indicating that it had been presented to Mr. Sargood on the occasion of his laying the foundation-stone of the chapel. In an aperture at the top of the stone was deposited a bottle containing statements of the circumstances that led to the erection of this place of worship; the proposed order of service at the laying of the foundation-stone, copies of the *Morning Star*, *Nonconformist*, *Christian World*, *Suffolk Chronicle*, and *Ipswich and Colchester Times* newspapers; and the current coins of the realm, a half-crown, florin, shilling, groat, threepenny piece, penny, and half-penny, &c.

In the evening a tea-meeting was held in the Workman's Hall, the large room in which was well filled. Mr. SARGOOD presided, and in his opening remarks alluded to the lamentable deficiency in the ministration of the Gospel in that populous district. He trusted that this building would be erected, and opened without a shilling of debt upon it. With reference to the principles of Congregationalism, they had been fully dwelt upon by Mr. Hannay at the laying of the stone, but they could not fail to see there was a very strong feeling existing against establishments. In Scotland there was a strong feeling against them, while in Wales the people were rising against the system. Then to come nearer home—he said it with deep regret—the Church of England was writhing to and fro with internal contentions, and as far as that institution was concerned there was no need of any effort from without to facilitate its disestablishment, and he trusted the day was not far distant when she should be rescued from that vassalage under which she had been labouring, and the domineering spirit which she had exercised over the Nonconformists would be broken down, and that Nonconformists would be able to take their stand upon the platform face to face with Christians of every denomination. (Applause.)

The Rev. THOMAS FISON and the Rev. A. HANNAY briefly addressed the meeting, the latter gentleman observing that sometimes churches originated from disputes between members of other churches, but this project was a natural and healthy outgrowth with promise of the richest fruit. Mr. E. GRIMWADE said that Mr. Sargood, when he went to the colonies did not lose his Nonconformity, but he still adhered to those principles. He was, moreover, connected with Ipswich as chairman of a manufacturing company in the town, and had gladdened the hearts of many of the poor by giving them a blanket and some coals in the winter time. Mr. GEORGE BAYLEY, who formerly resided in Ipswich, spoke of the great changes that had taken place in the district since he was a boy. The Rev. T. M. MORRIS, addressing the meeting, expressed his dislike of class churches. He was glad to hear that this was not to be a working men's church merely, but one for all classes. The Rev. J. RAVEN spoke of the great necessity for the new chapel, which he trusted would soon be filled, and that they would have to make greater accommodation. Mr. W. MALLEY and Mr. O. PRENTICE gave brief addresses, and the meeting broke up. The amount promised was 1,924*l.* 10s. 9d., and the total amount required is 2,200*l.*

The Rev. W. Courtnall has resigned the pastorate of the Market Hill Chapel, Haverhill. The church and congregation, and the inhabitants of the town and neighbourhood generally, deeply regret the departure of the rev. gentleman from their midst, since he has won their esteem, and is dearly beloved as a faithful and devoted minister.

THE AUTUMNAL MEETING OF THE BAPTIST UNION will be held at Leicester on Wednesday and Thursday, Oct. 6 and 7. On the first-named day the chairman, Dr. Brock, will deliver the usual address, and the Rev. C. Williams, of Southampton, will read a paper on "The Policy of Nonconformists in view of Ecclesiastical Disestablishment." On Thursday, the Rev. C. Short, M.A., of Sheffield, is to deal with "The best means of overtaking the religious destitution of our large towns," and Mr. R. R. Pattison, will

read a paper on "The Relation of the Sunday-school to the Congregation and the Church."

DUNDEE.—The recognition of the Rev. George Campbell as minister of Princes-street Congregational Chapel, Dundee, took place in the church on Thursday evening week. There was a large congregation present; the Rev. Mr. Lang presided. The Rev. Mr. Spence put the usual questions to the new pastor, which were satisfactorily answered. The Rev. Dr. Alexander, of Edinburgh, then addressed the new pastor.

PENZANCE.—The Baptist Chapel, Clarence-street, Penzance, having recently undergone extensive alterations and improvements, was reopened on Lord's day, September 5th. Two eloquent sermons were preached on the occasion by the Rev. T. A. Wheeler, of Bristol, to large and interested congregations. On the following Tuesday evening, a tea-meeting was held in the schoolroom adjacent to the chapel, at which nearly 200 friends were present. After the tea, a public meeting was held, and addresses were given by the Revs. T. A. Wheeler, F. Trotman, W. B. Lack, and S. Mann; and Messrs. Berryman, Elliott, Lugg, J. Eva, Powell, and Perrow. During the evening the chapel choir sang several pieces of sacred music. The proceeds of the collections, and the profits on the tea, realised 34*l.* towards the improvement fund.

PUDSEY.—A comfortable and commodious chapel, erected at Little Moor, Pudsey, in connection with the Wesleyan Methodists of the Bramley Circuit, was opened on Friday, when special sermons were preached in the afternoon and evening by the Rev. J. Rattenbury, of Leeds. Accommodation is obtained for about 300 persons, for whom roomy and comfortable pews have been provided. The building was rapidly hastening towards completion, when unfortunately it felt the effects of a severe gale of wind which blew down the valley in December, a few days before Christmas Day. It sustained very extensive damage, the repairing of which has led to an increased outlay of 800*l.* or 900*l.*, the original estimated cost of the edifice being about 1,200*l.* To meet the expenditure thus incurred, a sum of nearly 1,000*l.* has been already obtained.

LONDON MISSIONARY SOCIETY.—On Thursday, September 2nd, at the Independent Chapel, Market Harborough, Mr. Henry Toller was ordained as a missionary to India, in connection with the London Missionary Society. The Rev. E. Hipwood having opened the services of the evening by announcing an hymn and reading the Scripture, the Rev. T. Coleman, late of Ashley, offered the introductory prayer. The Rev. J. S. Wardlaw, M.A., asked the usual questions, which were very satisfactorily replied to by Mr. Toller. Mr. Wardlaw also read a letter from the Rev. Dr. Reynolds, of Cheshunt College, speaking encouragingly of his former pupil, and adding a few words of kindly counsel. The Rev. W. Clarkson, the minister of the chapel, offered the ordination prayer. The charge, based on 2 Tim. ii. 1—7, was delivered by the Rev. T. Toller, of Kettering. A very graphic interesting description of the field of labour was given by the Rev. W. E. Morris, who has just returned from the very station in South India, Salem, to which Mr. Toller has been appointed. It is just thirty-three years since the Rev. T. Toller delivered the charge to the late Rev. H. Toller, at his ordination over the church at Market Harborough.

THE SUSSEX HOME MISSIONARY SOCIETY.—The evangelists of the Sussex Home Missionary Society were entertained by Mr. and Mrs. Spalding on Wednesday last, the 8th inst., at their residence, Orr Place, Hastings. The evangelists were eleven in number, but the entire party was about fifty, including several officers of the society and members of the committee. In the morning the extensive grounds and beautiful gardens surrounding the house afforded great pleasure. About two o'clock the large party assembled in the elegant schoolroom recently built by Mr. Spalding, and partook of a richly-spread cold collation, after which Mr. Spalding expressed the pleasure it afforded him to welcome his friends, especially the evangelists, to whom he addressed suitable words of counsel and encouragement. Addresses were also delivered by the Revs. J. Griffin, Dr. Parker, A. Foyster, R. Hamilton, A. Reed, B.A., R. V. Price, LL.B., Mr. W. J. Smith, and by four or five of the evangelists. A copy of Alford's "How to Study the New Testament," was then presented to each of the evangelists, and the Rev. William Porter closed the proceedings with prayer. After tea the party separated, having spent a very happy day that memory will often recall when trials and discouragements are experienced during another year of earnest labour.

HACKNEY THEOLOGICAL SEMINARY.—The annual devotional meeting at the commencement of the session was held on Tuesday evening, the 7th inst., when an inaugural address was delivered by the Rev. John Nunn, of Haverstock-hill, formerly a student in the institution. The speaker very ably pointed out the benefits, both of a collateral and direct nature, attendant upon a course of thorough ministerial training such as the college afforded. A cordial response to the sentiments of the address was offered, together with the thanks of the meeting, by the Rev. J. De Kewer Williams, and the Rev. Thomas Sissons. The other engagements of the evening, which were throughout of deep interest, were participated in by the Rev. J. S. Wardlaw, M.A., the Rev. E. Mannering, the Rev. W. Roberts, the Rev. I. Vale Mummery, the Rev. J. Farren, the Rev. S. McAll, Theological tutor, and the Rev. J. E. Richards, secretary. Among the company present, in addition to several ladies, were Ebenezer Viney, Esq., Co-Treasurer; Professor Ransom; E. Liddell, Esq., mathematical lecturer; the Rev. Messrs. Tiddy, S. W. McAll, M.A. of Finchley, H. E. Arkell, of Poplar, and the students and other friends. The Rev. Drs. Ferguson and Spencer, and the Rev. C. Dukes, M.A., had sent word regretting their inability to attend.

NORTH STAFFORDSHIRE CONGREGATIONAL UNION.—The autumnal meetings of the North Staffordshire Congregational Union were held at Leek on Tuesday last week. A preliminary public service was held in the Congregational Church, at ten o'clock, for devotional exercises, followed by an able and powerful address on "The relation of the churches to the age," by the Rev. John Mills, of Oakamoor. At this preliminary service there was a tolerably good assembly, who listened to the address with marked attention. When this was concluded, the ministers and delegates, about forty in number, adjourned to the lecture-room behind the church for business, over which Mr. G. W. Garlick presided. The Rev. J. Hankinson, secretary, read the minutes of the spring meeting, which were confirmed, and the subjects arising out of them were disposed of. Much time was occupied in receiving reports from the evangelistic stations connected with the union, and from the smaller churches assisted from its funds. To the latter, grants, varying in amount from 10*l.* to 30*l.* per annum, were voted, which, together with the amount expended in connection with the evangelistic movement, involve an outlay of more than 300*l.* yearly. A satisfactory account of income and expenditure was presented by Mr. John Brough, the treasurer. Other matters of interest and importance in relation to the practical efficiency of the Union, were brought forward and discussed, and the business proceedings were brought to a close by a vote of thanks to the chairman. The Leek friends, who received a cordial vote of thanks for their hospitality, entertained the ministers and delegates at the Red Lion Hotel. Tea was served in the upper schoolroom at the close of the proceedings. In the evening, a sermon was preached in the church by the Rev. G. J. Allen, B.A., of Macclesfield, when there was a good congregation.

WEYMOUTH.—Recognition services in connection with the settlement of the Rev. R. A. Griffin (formerly of Sandhurst), as pastor of the church meeting in Bank-buildings Baptist Chapel, were held on the 18th ult. In the morning an eloquent sermon was delivered by the Rev. John Aldis, of Reading, from Dan. xi. 44. In the afternoon a cold collation was served in the schoolroom. The mayor (J. Fizam, Esq.) presided. There were present several members of the Town Council, and the Congregational and Wesleyan ministers of the town, as well as a goodly number of other friends. Several toasts were proposed by the mayor—"The Queen," "The ministers of all denominations," "The Rev. J. Aldis and the other ministers from a distance," "The church and congregation at Bank-buildings"; after which the Rev. R. A. Griffin gave the mayor, magistrates, and corporation of Weymouth. In the evening about 200 sat down to tea, after which a public meeting was held. T. Anderson, Esq., presided. He expressed his gratification at hearing of the cordiality with which Mr. Griffin had been invited, and his belief that he was the right man in the right place. Mr. Lundie, the senior deacon, stated that letters expressive of sympathy with them and their pastor had been received from the Revs. C. H. Spurgeon, T. M. Morris, of Ipswich, S. Pearce, of Crewkerne, and R. James, of Yeovil, who were, from various causes, unable to be present. He then related the reasons which had led them to elect Mr. Griffin. After the church had become destitute of a pastor, they received many applications, but no one came so recommended as Mr. Griffin. Mr. Griffin then stated his doctrinal views; and the Rev. R. S. Ashton spoke on the pastoral office; and the Rev. John Aldis addressed the church, speaking in high terms of the new pastor, whom he had known from boyhood. The Rev. H. Page, B.A., of Chard, delivered an address to the congregation. The meeting terminated with the doxology.

Correspondence.

CLERICAL SINCERITY.

To the Editor of the Nonconformist.

DEAR SIR,—Your article on "Clerical Sincerity" was deeply interesting to me, and as it has called forth two letters, one from an "Ex-clergyman," which I regretted to read, and an admirable reply from Mr. Howard Evans, may I ask for some space in your columns upon a subject which has cost me many a sleepless night? I am forbidden to "judge another man's servant," and God alone can know how far each one of us may be sincere. Imperfection must be mixed up with our best motives or actions, and no man can do more than endeavour to act as his conscience should direct him. The practical question is, whether the ministers of the National Church are *believed* to be sincere by the great mass of the people. Are they placed by the Established Church *system* in a position to make their sincerity probable? We are not responsible for the *men*; but every man who has a share in governing this country by the exercise of the franchise is responsible for the *system*, which is the creation of the *law of the land*.

Let us take a case, which applies in a great degree to many thousand ministers under our system of patronage. A young minister, without fortune, forms an attachment to the highly-educated daughter of a prosperous tradesman, who can give her 10,000*l.* The best thing he can do in a *pecuniary* point of view is to buy the next presentation to a living of (say) 1,300*l.* a-year, with what is called in the auctioneer's phrase, "a prospect of immediate possession." The poor aged invalid whose anticipated death has been brought to market, dies in due course. The young couple marry, and the young minister enters upon an income of 1,300*l.* a year, having bound himself for the rest of his life, at an age when due examination was simply impossible, to the most elaborate, complicated, and confused collection of theological propositions ever put together by man. Assuming that he is compelled, as I myself was, to give up his belief in any one of these propositions, he must *conceal* his convictions, and so be insincere, *avow* his change of opinion, *keep* his preferment, and thus break a solemn engagement, or *give up* his preferment, and so reduce himself, his wife, and children, to beggary, sacrificing the whole of his wife's fortune and the sum he may have insured his life for out of this large income, purchased, be it remembered, with *her* money. In giving evidence in a court of justice, if a witness answers one single question untruly, or even equivocates on its being asked, it very properly shakes the credibility of the whole of his testimony. It is exactly the same with a minister. If, under severe pressure, he continues to teach as true one single doctrine which he is *suspected* of disbelieving, his sincere convictions as to all the rest are of little avail. You may depend upon it that, so long as the office of the ministry is connected with a saleable property, or even a valuable endowment, such a ministry can *never* occupy the position in which they *ought* to be; can *never* exercise the influence they *ought* to have; and I do regard the existence of such a system as a most serious impediment to the Christianising the masses of our fellow-countrymen.

An attempt has often been made to extend this charge of suspected insincerity to Dissenting ministers, supported by the voluntary contributions of their congregations. During the last seven years I have myself been an attendant at many Nonconformist churches. I retain my attachment to a liturgy, in preference to extempore prayer; I cannot deny the disadvantage it has been to Nonconformist ministers to be excluded from our national universities and public schools; few men could have been more opposed to the voluntary system than I was, or more in favour of an independent endowment for the minister—but in spite of all my early prejudices, which no Nonconformist can perhaps estimate, my opinion on this point has *entirely changed*. In the whole course of my life, I never heard the Gospel truths more faithfully preached, or the imperfections of congregations more fearlessly rebuked, then in many Dissenting churches in which I have been a hearer. Be the talents or acquirements of the minister what they may, I have invariably found myself reminded of what I had forgotten, instructed in what I was ignorant, or reproved for what my conscience told me I was guilty. The assertion that under the voluntary system the minister becomes the "tool" of the congregations, I regard as a ridiculous falsehood. The absurdity of the charge as to Irish Roman Catholics is transparent enough, for at one and the same time, by one and the same persons, we are told that the people are the "tools" of the priests, and that the priests are the "tools" of the people. May I conclude this letter in the words of Mr. Edward White by saying that the earnestness with which I place my convictions before your readers "overcomes all recollection of personal insignificance."

Yours, &c.,
CHRISTOPHER NEVILE.

Thorney, September 11.

CONGREGATIONAL UNION AUTUMNAL MEETINGS.

To the Editor of the Nonconformist.

SIR,—As the Local Committee, after special efforts, have failed to induce the railway companies to make a reduction in their fares for the friends who intend favouring us with their presence at the above meetings, I am desired to say that, bearing in mind the heavy cost of travelling, which all are not well able to bear, our committee beg very respectfully to suggest that it would be highly becoming if every church would, from a fund to be provided for the purpose, defray the expenses of its own pastor and delegate. The amount in each case would be comparatively small, the benefit to many brethren would be very considerable, and the custom thus suggested of doing what is equally just and generous would, we think, be unanimously approved.

Without appearing in the slightest degree to dictate to our churches what their duty is in this respect, we hope we may be allowed, without offence, to offer this "word to the wise."

I am, Sir, yours faithfully,
WILLIAM H. CHARLESWORTH,
Hon. Sec., Reception Committee.

Wolverhampton, Sept. 11, 1869.

BAPTIST MISSIONS.

To the Editor of the Nonconformist.

SIR,—Permit me to correct a rather serious though natural misprint in the first extract from the letter of a returned missionary which I gave in last week's *Nonconformist*. As it now stands, the reader may get the impression that the missionary received one thousand pounds a year, whereas it should be one thousand rupees, or one hundred pounds.

Permit me also to offer a few remarks on the letter of

"A Missionary," who specifies and denounces certain passages in my speech, lest it should be supposed that silence means assent to his charges.

In my first letter to you I had to apply to those who argued as if our proposal meant a reduction in the salaries of missionaries, by affirming that it contemplated no such thing. That such a course on my part was not uncalled for, was evident from the references which I then made to certain letters which had appeared. Your correspondent, however, tells us that no missionary had any such apprehension, and then proceeds to say, "Moreover, the insinuation that brethren have engaged in the controversy simply from a dread that their salaries will be reduced; and then to write a long letter, the gist of which is that throughout the whole discussion, all who have differed from Dr. Landels have been under the influence of mercenary motives, appears to me most ungrateful and unkind, and only adds insult to injury." I was not aware that I had uttered such an insinuation, or that such was the gist of my letter; indeed I am conscious of having meant no such thing, nor can I see in the letter any sign of it whatever. The words "insinuation" and "gist," however, show how much the thing is a matter of interpretation; and it may be that the writer so interprets the letter because of the feelings with which it was read.

The charges he brings against me are unhappily not matters of inference or supposed insinuations. In worse taste than I have yet seen displayed, even in this controversy, he justifies the references which have been made to my income and personal habits, and plainly speaks of me as "*living at home in ease and luxury*"; and, as if he were not only acquainted with my habits, but could read my motives, he further speaks of me as "*quietly sitting down in my own residence, and suggesting that others should make sacrifices simply that I may live at home in greater ease and indulgence.*" The words I have italicised, hard as they are, are very easily uttered, and, however untrue, obviously, on the score of delicacy, very difficult to refute. Nor can I understand how any man of honour could utter them, and yet conceal his name. Had I said such a thing of my missionary brethren, I could very well understand the outcry that has been raised. Leaving them to be believed by those who choose, and to produce their own effect alike on your correspondent and myself, I beg to say that I have never "suggested that others should make sacrifices," except where they are necessary to the efficient performance of a particular kind of work, and that, however fond I may be of "ease, and luxury, and self-indulgence," if I refused to make any sacrifice necessary to the efficient performance of any work I undertook, I should deem myself a very unworthy minister of Christ.

Your missionary disposes of my question, why we should not look for such men as we are now proposing to send out, by the answer that "our English churches do not contain men who are sun-proof, rain-proof, and fever-proof; they are not and never will be found." With all deference, we never supposed they would; but have dared to hope that the churches might contain some whom dangers from sun, and rain, and fever would not deter from going forth to preach the Gospel among the heathen in the manner proposed. Happily we are not altogether without such men. In the name of our missionary brethren I protest against its being supposed that they all shrink from such work. I have before me now a letter from one who says, "All that Dr. Landels says *can be done.*" He has done it before, and is preparing to do it again. And he is not "sun-proof, rain-proof, or fever-proof"; for he has suffered from all three as much, perhaps, as any living man. It is true he has earned for himself the reputation of being mad, and some of his missionary brethren do not hesitate to speak as if he were. But oh! it is a glorious madness—a madness of which it is difficult to read with unmoistened eye—a madness which will stir the pulse of the churches at home and help forward the conversion of the world, for it is the madness of him who said, "For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then all were dead. And that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again." A few more such madmen in the mission field, and the churches at home, catching their spirit, would soon be all aflame with missionary zeal, and myriads of heathen whose ears it has never reached would not be long before they heard, once at least, the message of salvation!

Others of our brethren, I am happy to say, breathe a similar spirit; and among Roman Catholics, though they are physically very much like ourselves, such men are found in abundance. "*The Papists,*" writes a returned missionary, "*have no lack of men; and they will live in solitary places and on salaries that no Protestant missionaries have ever yet done.*" I wonder if they are "sun-proof, rain-proof, or fever-proof," or whether it is that they simply brave the risks which others shun. As this controversy progresses, it becomes more and more evident that men may differ very widely as to what is possible. The Calcutta merchant from whom Mr. Green quotes declares it impossible that missionaries can live on less than 400*l.* a year. Men engaged in secular occupations may remain unmarried, not so missionaries. Married missionaries require to live in a house worth 200*l.* a year rental; their servants must cost them 50*l.*, and their travelling apparatus 30*l.* or 40*l.* more. So much for Mr. Green's friend's estimate of the possible. I mentioned it to a returned missionary, who tells me that 80*l.* or 90*l.* a year is sufficient for house rent, as he knows by experience; and that there are actually Lutheran missionaries who do not receive more than from 60*l.* to 120*l.* a year from the society which employs them, for all purposes, and who nevertheless labour as usefully as any class of missionaries in India. Dr. Schwartz, one of the most devoted and useful missionaries who ever laboured there, whose memory is fragrant through all the district in which he was known, and the fruit of whose labours others are now reaping, although he died a rich man, would not live on more than three pounds a month, not because he thought it sinful so to do, but because an expensive style of living would separate him too much from the people. In his old age, when walking seemed too much for his strength, his devoted friends subscribed to provide him with a palanquin and bearers. He declined to use it, because those who met him on his journeys would not be able to speak to him; and, old and infirm as he was, he performed what some pronounce the impossible feat of walking. Our plan is impossible, say some, because of the difficulty of obtaining food and lodging. In reference to this, a returned missionary, laughing at the impossibility, spread a map before me of his own itinerancy over a district of 400 miles in length. "And," said he, "I never found it impossible, because, if I could not get one kind of food, I took another, and with lodgings did the same. One returned missionary told us in committee, that in itinerating a missionary could not possibly take with him less than eighteen shirts and eighteen pair of trousers. On the other hand, a venerable missionary, who enters into the calculation more elaborately, tells us that a shirt cannot possibly be worn more than three days, because then the perspiration and starch combined make it intolerable. Here, from two men speaking on the same side, there is a considerable difference in their estimate of the possible. And to make the matter more complicated still, I could mention the name of one who was accustomed to set the impossible at defiance by taking with him only two. In view of such conflicting opinions among those who are somewhat acquainted both with the country and the work, it is evident that no man's dictum as to what is possible or impossible is to be implicitly received; and all that "A Missionary" demonstrates when he speaks so strongly against our plan is, not its impracticability, but his own unfitness for the work proposed, which, without any demur, we at once freely concede.

The obnoxious passages in my speech which "A Missionary" quotes and denounces are three. The first, relating to the custom which formerly obtained of the officers of the society providing wives for young missionaries, was received, he says, "with roars of laughter," and is "obnoxious," because it offered an insult to "the sainted and honoured dead, the fathers and founders of the society, the Fullers and Careys of olden time." He does not see, I suppose, that he involves in his condemnation the whole meeting which could listen to such an insult in such a manner, or what an imputation he casts on the Baptist Society, which leaves to him, who is not one of its missionaries, the task of defending its "sainted dead." He is wrong, however, in the supposition that the custom existed in the time of the Fullers and Careys. I do not suppose it was ever dreamt of by these "sainted" men, but was the offshoot of a later and more degenerate time. And, as to the "roars of laughter" of which he speaks, they had no reference whatever to the "sainted dead," but to the absurdity of the custom which, so far as I can learn, was accurately described.

The second passage he pronounces "obnoxious," because it was "an unjust, a harsh, and cruel reflection on men whose whole life is a self-sacrifice." Passing by the eulogy which he here pronounces on the class of which he is a member, and by implication on himself, with the hope that it may be well deserved, notwithstanding the doubts to which the tone of his letter gives rise, let us see what it is which he thinks proper to designate "an unjust, a harsh, and a cruel reflection." I transcribe the passage, only italicising the sentences which he, for what reason I know not, has omitted to quote, although they contain the key to the whole, and leave your readers to judge how far it justifies the very strong language in which it is denounced.

If it be, as this paper suggests, that the natives have not had before them sufficient examples illustrative of the self-sacrifice which becomes the Christian, of labour amid hunger, and thirst, and privations, and persecutions of every kind—if that be the cause, why, then I say the sooner we look for missionaries who will go among the people, and, living among them, will supply them daily with such illustrative examples, the better it will be for us, and the better for the world. *Now, understand these remarks cast no reflection on the character of missionaries, but on the system which keeps the missionaries so much apart from the people. A due regard to the welfare of his family necessarily keeps the married missionary in a state of isolation from the heathen around. He may be as self-denying as a Paul, but living away from the people whom he seeks to win, they have few opportunities of witnessing the exercise of that heroic virtue, and the power of a good example is dependent on its being seen.*

The third "obnoxious" passage is one which Mr. Sampson also quotes in part, and it may suffice that I should transcribe it, and the remarks which, in the *Freeman*, I have offered in reply to him, again italicising important words which your correspondent has seen proper to omit. He first gives this sentence, "Our friends seems to think that the world cannot be respectably converted unless it be done by the agency of married missionaries"—which occurs at a distance from the remainder of his quotation, and as if nothing came between, proceeds with the quotation thus, "I do feel convinced that if ever the world is to be converted," &c. Now between these two sentences there occurs, so that he could not fail to see them, among others, the following italicised words:—

And let me say, without any disparagement to missionaries in the field—men whom from my soul I honour—I do feel convinced that if ever the world is to be converted, it will not be only by quiet estimable family men who settle themselves down in their own residences and involve themselves in all kind of domestic entanglements; teaching a few children; preaching the Gospel to a few natives who come to hear; occasionally going out as often, perhaps, as they can, all circumstances considered, on a preaching tour, when, according to recent information, they get only the scum of the population to listen to them, and then only for a few minutes at a time; but by the ardent-souled, enthusiastic men with whom preaching is a passion which they cannot restrain; who, whether they be supported by a committee or unsupported by a committee, will say, "Woe is me if I preach not the gospel!"

On this I have already remarked, in reply to Mr. Sampson, that although it was never meant to describe our missionaries as a whole, I am free to confess that it presents with tolerable accuracy the impression I have formed of an ordinary missionary's work. . . Let it be observed, however, that I have pronounced no censure on the works which I thus describe, nor did I speak of it sneeringly, as Mr. Mursell alleges. It may involve, for anything I know, a large amount of self-sacrifice; to me, I think, it would. It may be, in its way, a very useful work; on that matter I have given no opinion. I only, as an argument for the scheme for which I was pleading, expressed my conviction that it was not the only work required in order to the conversion of the world. I venture to say so still.

Your readers have now before them that which constitutes, in the estimation of my accusers, "the head and front of my offending." Now that they have specified the grounds on which they base, those who choose can judge how far those grounds justify, their charges. To one thing I have to plead guilty. I have ventured to advocate what I conceived to be a reform in missions, which necessarily reflects on existing things, and by implication (in spite of all we can do to prevent) on those who uphold them; and although care has been taken to render our proposal as seriously inoffensive as possible, it was too much perhaps to expect that those whose modes of operation are pronounced by implication insufficient for our purpose, should be other than displeased. We can only plead that we had a great duty to do, and that we have had as much regard to the feelings of those who were likely to be painfully affected by it, as was consistent with its being done at all. Certainly one can confidently challenge comparison between our words and those of our censurers. While the only unkindness attriributable to us is the result of implication which was unavoidable, we have, without necessity except in so far as the resentment of our accusers required to be expressed, been charged in plain terms, with "living in ease and luxury," with "suggesting sacrifices to others that we may enjoy the greater ease and indulgence," with "injustice" and "harshness," and "cruelty," with uttering "insinuations" and "adding insult to injury," and I know not what besides. And it does seem to us strange that those who are so sensitive to the slightest reflection cast upon themselves, should show so little respect to the feelings of others.

And now, dear Sir, thanking you very cordially for the space you have allowed me to occupy, and retiring from a controversy which henceforth, in so far as it is personal, can be nothing more than an affirmation on one side and a denial on the other, leaving my accusers to say what they please, while I pursue with increased determination the object which I have in view, whether through our society or otherwise,

I am, very truly yours,
WILLIAM LANDELS.

To the Editor of the Nonconformist.

DEAR SIR,—Now that the Rev. Dr. Landels has, to the best of his ability, attempted to answer the objections which have been brought against his celibacy scheme, will you kindly permit me to say a few words in reply? And, in the first place, I cannot but express my utter astonishment that his answer is of so feeble and flimsy a character. What he would have done without "our missionary friend," who, two months after his Exeter Hall speech was delivered, came to his rescue, it is difficult to imagine. With a frankness, however, which does him great credit, if it does not strengthen his position, the Doctor says:—"Having no personal acquaintance with India, it would be unbecoming in me to utter any opinion adverse to their testimony." And again, "Our proposal is pronounced impracticable because of the severity of the Indian climate during the hot and rainy seasons. *Never having been in India, I can form no judgment on this matter.*" How marvellous! On his own admission, however, we have the

reverend Doctor committing himself to a scheme, by a public speech—("wonderful," truly, read in the light of this admission)—by a threatened agitation—by carefully prepared resolutions—and last, by an elaborated letter, though he does not hesitate to declare, as to the practicability of it, that "he can form no judgment on the matter." With reference to the wisdom or unwisdom displayed in such a course, I must leave your readers to form their own opinion. Not being able, therefore, to appeal to the Doctor as to whether his scheme is practicable or impracticable, our appeal must be to those "against whose testimony," the Doctor assures us, "it would be unbecoming in him to utter an adverse opinion." What, then, is *their* testimony? It is *this*; that with one solitary exception, *the testimony of the missionaries, from all which appears, is unanimous in declaring the scheme impracticable.* Nor is this the testimony of the missionaries *only*, but it is supported by every merchant and medical man who has written from India on the subject. And yet, after the above admission, the Doctor says in the very next paragraph, "Great interests are at stake. Earnest men have resolved to send out men on the principle of the resolution. They have already promised the requisite funds. They will not interfere with the work of others. But they are resolved to have their own work done." With a knowledge of character and with a foresight for which we must give *doctors of medicine* credit, well might Dr. Young say in his letter to Mr. Carr, "However, I do not imagine that anything you or I could say would in any way influence those holding such opinions in reference to the employment of European missionaries in India." Whether, as "earnest men have resolved to send out men on the principle of the resolution"—it has been decided to carry out Dr. Young's suggestion and to "get some of the society's committeemen to come out to India from April to July in order to show how their ideas are to be carried out in practice, and in order to encourage the young missionaries, and also to describe their experience at the May meetings at Exeter Hall," we are not informed. We are told, however, that in military life, the true hero is not the man who, in the face of danger and death, says to his comrades, "Go!" but who, inspiring them with his own example, and showing the way, says "COME!"

With reference to "our missionary friend," who has long advocated celibate missionaries, it may be observed that, like Dr. Judson, who had *three* wives, or like Dr. Sutton (whom he must mean), who had *two*, he never advocated it till after he was married, and then not for himself, but for others. Experience may have taught our friend wisdom, or one would be inclined to ask why he did not offer himself as a celibate candidate to the institution which it was proposed to establish in India more than twenty years ago, and over which a missionary *and his wife* were prepared to preside. No, Sir! Not till men are married and getting old do they find out the excellence of a celibate life; and then, not for themselves, but for others. Scriptural it may be for John the Baptist and the Apostle Paul to "make themselves eunuchs for the kingdom of heaven's sake," and equally so for Henry Martyn and Robert Noble; but is it scriptural for a committee to take upon themselves this office and to reject young men for mission work unless they will agree to forego marriage altogether, or for two years at least? No doubt there are instances—as in the case of our missionary friend who went to India twenty-four years since—young, without a college training, and without having furnished much proof of preaching ability, where proof should be given as to suitability for the work; but such cases could be decided according to circumstances. On the other hand, there may be cases when such a probation may be rendered unnecessary, and when to enforce it is, in my humble opinion, both unscriptural and unjust. Take, for example, two instances in which this rule has been already enforced. Both young men were born in India; both had been accustomed to the climate; both could speak the language like natives; both had been educated at the Baptist College, Bristol; both were engaged and wished to go out married, and indeed expected to go; but, with what I cannot but consider most arbitrary conduct, the committee said "No! We insist on young men going out unmarried." Of course it was competent for the young men to decline, but, having given themselves to this work—having fitted themselves for it—having committed themselves to it, it was not pleasant to draw back from it, especially as, throughout life, they would have been branded with the reproach of those who, in order to become missionaries, were not prepared to forego their marriage for a few years. No wonder that these young men should be hurt by the arbitrary conduct of a committee who should demand of them so great a sacrifice, or expose them to so great a reproach; that they should go out with divided as well as wounded hearts, and so become less, instead of more, fitted for their arduous and important work. With such a rule as that recently passed, its application must be injurious and unjust; but without it, each case might be decided according to circumstances; therefore I agree with Mr. Collier's memorial.

With reference to the suspicion with which the Hindoos regard celibates, "our missionary friend "knows as well as I do, that they are regarded with suspicion, and that, notwithstanding they have given themselves to a life of devotion, and that maths or monasteries have been built for them all over the country, yet that they are pre-eminent and proverbial for unblushing licentiousness. And, though happily not common, there have been rumours unfavourable to European celibate missionaries, one of whom, that I knew twelve years ago, had to leave the mission with which he was connected. Even Mr. Noble, a most pious and devoted missionary, had to have a lady to look after his school, but I never heard before that his celibacy gave him a peculiar sanctity in the estimation of the natives. Moreover, a missionary brother, who laboured in the same district, referring to his death some months ago, said, "that had he had a wife who had insisted on his having a change, after a shock he received some years ago, when, in consequence of an inundation, a number of his school-children were drowned, in all probability he would have been alive now." And, humanly speaking, would not Henry Martyn have been a happier man, and have lived longer, had the object of his choice accompanied him to India? No doubt there are times when missionaries and officers have to leave their wives in order to go into unsettled and unhealthy districts, but, as it can be done in the case of the latter, why not in the case of the former? More than once, too, have I heard "our missionary friend" say that he was taken longer and more difficult journeys by the *married* missionary with whom he lived when single, than he had ever taken since. From his own admission, therefore, even men with wives and families can, and do, go into densely populated districts far away from all European society, where it is almost impossible for women and children to live. Into such districts we have been together among tigers and leopards, and other wild beasts—districts where there were no roads, no vehicles, no postal arrangements—where we had to buy straw with which to cover the floor of the filthy and abandoned hut in which we found shelter, and through the dilapidated roof of which we could look at the stars. But when we had done our work—after having sent a man a hundred miles to fetch tools with which we had to fasten on the shoe of "our friend's" horse—we returned to our home, where we found our beloved wives, who had been carrying on the schools and duties of the station during our five weeks' absence. Much as I love our missionary friend, and many times as we have discussed the celibacy scheme in India, I cannot but regard it as impracticable. As *the only missionary I have ever known* who entertains such views, of course he has a right to them; but as it comes to a question of testimony, I am prepared to let him have all the weight it ought on the one hand; but on the other, we must put that of every other missionary, merchant, and medical man who has written on the subject, and doing this let every candid reader judge on which side the probability lies.

In conclusion, I would beg to suggest whether—as "earnest men have resolved to send out missionaries on the principles of the committee's resolution"—would it not be better, instead of altering the constitution of an old society, and introducing discord among its members, to form a *Celibate Missionary Society!* Though the men are not forthcoming at present, still it is intimated that they soon will be, and, compared with married missionaries, we are assured that they will be less expensive and more efficient. Indeed, the requisite funds are already promised. Such a society might then do its own work, and be judged by its own merits. Further, it would relieve the missionaries of the difficulties they now feel with regard to having a celibate agency appended to the present system, and which, in their consciences, they believe would be a hindrance and a reproach, and not a help and an honour to the cause of Christ. Against an entirely separate celibate agency they could have no right to protest, and in its affairs would not wish to interfere, but against an agency which they regard as utterly impracticable, as likely to bring dishonour upon the society with which they are connected, they *must*, they *will* protest. Loyalty to Christ, to their own consciences, and to the society whose interests they seek, compels them to such a course, and leaves no other alternative. With many thanks for the space allowed to this and former letters,

Believe me, yours sincerely,

A MISSIONARY.

To the Editor of the Nonconformist.

DEAR SIR,—Your columns have been largely occupied with communications on this topic. With fraternal affection for all the writers, and giving each brother full credit for purity of motive in what he has penned, I have, ever since the first epistolary effusion from those who differ from Dr. Landels, felt a surprise which has steadily grown as these letters have multiplied, but I have shrunk from giving it expression in a public newspaper. Finding, however, in my intercourse with many warm-hearted friends of the mission, that others share that feeling, allow me briefly and calmly to state the grounds on which it is based. One is, the interpretation put on the speech by not a few.

I read Dr. Landels' speech in the newspapers and failed to see the correctness of the interpretation which had been put upon it. I read it when it appeared in pamphlet form; again and again I have perused it, and each time with the same result. I cannot account for this by any predilection for the speaker—albeit I do admire and esteem him. Does my mental eye require the process of couching, that I should have interpretated the speech so differently to many of my brethren?

2. In the numerous letters that have appeared, I have not met with a sentence that really explains, far less justifies, the misinterpretation of the speech. Some of these are very wide of the mark, and instead of dealing with what Dr. Landels did say, attribute to him that which he never uttered, which he earnestly disclaims, and which they denounce, though not more earnestly than does the speaker himself.

3. A third surprising characteristic of some of the letters is, their indulgence in *personal* allusions. One writer so far forgets himself as to attempt to justify these. The others, I trust, will not seek shelter under his wing. If arguments will not bear the test of frost as well as of fire, they are not good for very much.

4. One other source of surprise is the *apparent* bitterness of spirit with which the speech has been assailed. That the spirit of the speech itself *deserves* such treatment will not surely be affirmed. If it is, my sensibility as well as my intellect must be at fault. I find in the oration (for such a title it certainly merits) no "breathing out of threatening and slaughter," but simply the glowing zeal of a servant of Christ—of a brother's heart telling his brethren what he deems to be "truth," and telling it them "in love." The question, "what is truth," may be answered in one way by one respondent, and by another in a different way, but surely if the gauntlet is thrown down in a spirit of kindliness, so it should be lifted, not taken up in a bitter or punitive spirit.

The motives that prompted Dr. Landels I believe to have been as unselfish, as lofty, as spiritual, as those that have dictated any of the letters that have called them in question. Hence, not only my surprise but my regret that the speaker should, in one of his communications, have had justifiable reason to complain. I italicise his words, "*It is needless to disclaim where disclaimers are unheeded.*"

At some meeting, during the session of the Baptist Union to be held next month at Leicester—no town more fitted by its thrilling associations to revive and resuscitate our mission!—the whole subject will be discussed. I trust that on that occasion, any brethren who seem to have fallen out by the way, may be found illustrating the spirit of the grand old Psalm,—"Behold how good and how pleasant it is for brethren to dwell together in unity."

Yours truly,

A. M. STALKER.

Southport, September 13, 1869.

*** This controversy must now be considered as closed.

To the Editor of the Nonconformist.

MY DEAR SIR,—No words could possibly show a more entire misconception of my purpose in the letter you so kindly inserted a fortnight ago, than those in which Dr. Landels affirms that I "seem determined to make this discussion degenerate into a combat *à l'outrance.*" So far is this from being true, that I would gladly allow the Doctor's reply to my remarks to pass without rejoinder, did I not fear that entire silence on my part would be liable to a misconstruction which might injuriously affect the controversy in hand. I think I may promise two things:—first, that my letter shall be brief, and secondly that it is the last with which I shall trouble you and your readers in the way of personal explanation and defence.

My former letter was written, as I should think would be obvious to most readers, in the hope that it might do a little to clear this discussion from some misconceptions which seemed to me needlessly to confuse and embitter it. I referred to Dr. Landels' speech, because I honestly believe that that speech has been the means, though such was not the speaker's intention, of importing into the discussion much of the confusion and bitterness which I deplore. Neither in what I have said about this speech, nor in my allusion to the Bristol paper (of which more anon), have I uttered a syllable concerning Dr. Landels' personal motive and intentions. With these I have nothing to do except frankly and cordially to accept his own statement concerning them. I have spoken throughout, not of his intention or feeling in uttering certain words, but of the impression those words were calculated to make, and have actually made, upon those that heard or read them. This last is a matter of simple fact and evidence, concerning which others may be, in some respects, better judges than the speaker himself can possibly be; the former is a matter on which the speakers own testimony will be received as final by every honourable man. It is just this distinction which Dr. Landels fails to perceive; one would be almost tempted by his speeches and letters to suppose him incapable of perceiving it. I might, I think, not unfairly retort upon him the hard words he has used about Mr. Sampson for making his capacity to understand the Exeter Hall speech, the measure of the meaning of that speech. I might say "to men less positive than" Dr. Landels "the natural conclusion" would be that words which have cut every true missionary to the heart, and which seem to hundreds of his brethren just what I have called them, "cold and sneering" words of depreciation of the labours of those now at work in India, were, to say the least, ill-chosen words, and had better be recalled for words less liable to such a construction. Instead of this the Doctor stands by his words, making protests of honourable intentions which I, at least, never dreamed of doubting, and "indignant denials" of charges which I

certainly have never made. If Dr. Landels will thus construe free criticism of his public acts and words into personal attack upon himself, there is, I fear, no help for it; only I think he, should in that case, be slow to charge his brethren with "over-sensitiveness." One who is so ready with hard words as he, in his recent letters, proves himself to be, should surely be less quick to resent them when applied to himself.

That I have not spoken too strongly concerning the impression made by parts of the Doctor's speech, I have abundant evidence to prove, if the letters of Mr. Lewis and Mr. Wenger to the secretaries, and those which have appeared from missionaries and others in your own columns, be not sufficient proof. I could quote pages from private letters in support of my words; and in the course of a missionary tour, amidst the hurry of which I now write, evidence to the same effect meets me at every turn. I do, in all earnestness, beg Dr. Landels to ask himself whether there must not be some reason and justice in an impression so wide and deep as this assuredly is.

My allusion to Dr. Landels' Bristol paper was not made gratuitously, or with a view to give pain, else I should indeed be "heartily ashamed" of it. I never meant that sentence to express what I supposed to be the Doctor's own meaning in his paper, but to set forth after a summary fashion the interpretation which might not unfairly be put upon it, and which I knew had been put upon it by many hearers and readers. Indeed, the whole pertinence of the allusion lay here. I never believed that Dr. Landels *meant* to speak unkindly of missionaries in his Exeter Hall address, but I was, and am, astonished, that, not meaning to speak unkindly, he should have spoken as he did. And I adduced the paper read at Bristol as an instance of similar lack of appreciation of the inference which hearers and readers were likely to draw from his words. Dr. Landels did "account for the failure of some of his brethren" in the ministry by the express reason that they had not sufficient "quantity of being," which is I suppose, being interpreted, they were not great men enough. Writing far from home I cannot verify or correct any impression, but I think that some such phrase as this last is actually used somewhere in the paper. This reason for ministerial failure was assigned by a confessedly successful minister. The fair inference surely is that he has succeeded because he has sufficient "quantity of being," because he is a great enough man. I am not questioning either side of this statement now; but I do question whether an explanation which so inevitably suggested such an inference came gracefully from the lips of a successful minister; I do say that it wore the appearance of an egotism, doubtless unconscious, but not altogether unfairly expressed in the sentence which has given Dr. Landels such offence. But though I cannot, for these reasons, profess myself "heartily ashamed" of my reference to this matter, nor admit that it lays me open to the charges of ungentlemanliness and untruthfulness which Dr. Landels has seen fit to found upon it, I am sorry for it, in so far as it has tended to turn the controversy aside to merely personal issues; and I do see that, in my desire not to extend an already too long letter, I have put my sentence in a form too harsh and unmodified, easily misunderstood, and therefore likely to occasion needless irritation. I have, in fact, fallen into Dr. Landels' own mistake, have suffered my consciousness of good intention to blind me in some measure to the effect my words were likely to produce on those who read them. I have thus the consolation of sinning in good company, but none the heartily do I express regret for any unnecessary pain that my words may have occasioned.

The Doctor shall not provoke me to retract the thanks I uttered at Bristol, so far as they applied to himself. There is much in his paper, as was sure to be the case, which was valuable and instructive. For this I thanked him then, without deeming it worth while to go into criticism and controversy about those parts of the paper which I could not approve. For this I thank him still. But everyone who heard me at Bristol must have perceived that I rose chiefly to thank Mr. Birrell for his address, and the impulse to offer special thanks to Mr. Birrell arose from the feeling, which I had then somewhat vaguely, and which became deeper and clearer when I came to read the two papers, of the essential difference between them in regard to their tone. The one (again let it be understood that I speak, not of the intention of the writer, but of the impression made upon the reader) seemed spoken down from a high platform of success, the other from the lowlier level of conscious fellowship with others in frequent failure. The one seemed to answer the question, "Why do *you* fail?" the other the question, "Why do *we* fail?"

I am quite as ready to adopt myself, as to apply to Dr. Landels, the homely line from the old song about "living at home in ease," in the sense in which I quoted it, and in which, I am tempted to say, every one but Dr. Landels would see that I quoted it. When we use the word about a landsman as compared with a seaman, we cast no reflection upon the landsman's industry, but only declare that he has not the same hardships to bear which beset the seaman. And this, surely, is true of Dr. Landels and myself, and many more of us, as compared with our brethren abroad. Inasmuch as Dr. Landels knows nothing whatever of the amount of work I do, his insinuations on that subject are a piece of sheer impertinence, of which I set him no example, and which I might justly designate by some of the hard words he has chosen to apply to me. He has no more right to make such insinuations concerning me, than he has reason to believe that I would stoop to make them concerning him.

Dr. Landels expresses wonder that I should have written as I have, after meeting him once and again in private, without giving utterance to my views and feelings concerning his speech. I can only, in my turn, wonder at his wonder. I have not shrunk in committee from the frankest expression of so much of my opinions on this matter as had to do with the business in hand at any given meeting. And surely, Sir, it would ill befit us, as Christians and gentlemen, to let our public controversies hamper the freedom and friendliness of our private intercourse. This would indeed be "to make the discussion degenerate into a combat à *l'outrance*." For myself, I almost scorn to disavow any personal ill-feeling towards Dr. Landels in anything that I have written. I have never impugned his motives—I am too jealous of my own for that. He may rest assured that he will never hear from me any impertinent allusions to his salary, or any grudging words about his position or his work, in both of which I unfeignedly rejoice. I trust he will not "count me his enemy" because I have ventured to tell him what I believe to be the truth about some of his sayings and doings; but if he does, I must try to bear it, and continue to count him, even in spite of himself, my friend.

As to threats of secession, from whichever side they come, they are unworthy of ourselves, of our Master, and of our work. We have a task in hand which should shame our strifes and dwarf our differences. Let us try to get above the low region of self and party; and if we cannot see in all things eye to eye, let us, for Christ's sake, work heart with heart, and hand in hand.

I am sick, dear Sir, of having to write so much about myself. If I did not hope that my letter may do a little to put an end to these personalities, I would burn it rather than send it. I have tried hard to write calmly, and to abstain from returning blow for blow; and if, in spite of my efforts, some temper has overflowed in my words, the sin will be forgiven by those who know the temptations of controversy.

I have broken my first promise, sorely against my will; I can only assure you that nothing shall tempt or provoke me to violate the second.

I am, dear Sir, yours faithfully,
JAMES MURSELL.

Hull, September 13, 1869.

SPECIAL SERVICES.

To the Editor of the Nonconformist.

SIR,—The tone of Mr. Murphy's letter on this subject sufficiently proves how ignorant he is of the subject on which he writes. If he were personally acquainted (as he might easily be) with the work done in various parts of London and of the country, he would not write with bitterness and contempt of "converted rascals." The principal converted rascal I know is Richard Weaver, who has now been preaching the Gospel with wonderful power and blessing for twelve years, and if he had not maintained an unblemished character, Dr. Candlish and Mr. Moody Stuart in Edinburgh, and Mr. Spurgeon in London, would not now give him their pulpits. If Mr. Murphy will read two little works published by Morgan and Chase, entitled "The Christian Hero" and "Lifted up," or "the Life of Walter Douglas," he will see accounts of two other remarkable men, who indeed were "rascals," as John Bunyan and John Newton were rascals; and I shall be much surprised if he does not then acknowledge that a glorious work of grace has been manifested in them. And if, further, Mr. Murphy will go into the East-end of London and inquire of the Rev. W. Tyler, Mr. W. J. Lewis, Mr. Barnardo, Mr. Wardlaw Scott, Miss Macpherson, the Rev. W. Booth and others who have long been labouring there—none of them converted rascals—he will hear abundant evidence that the special "bribery" services have been blessed far more than most of our ordinary Church work.

To what report Mr. Murphy alludes when he speaks of upwards of 5,000*l.* being collected, I know not. The reports I have seen of Mr. Barnardo's work, and the reports of many more, show very small collections indeed. If Mr. Murphy alludes to Mr. Carter's work in the South of London, I think I can assure him that many persons well qualified to judge know quite enough of the results to warrant them in continuing their support. It may be, and I believe is, quite true that very many of those who are converted through the special services avoid the churches and chapels, and meet together as brethren to break bread; but the reason of this is obvious. When they are aroused by the Gospel and subdued by its power, they care for no preaching that does not tell them much of the precious blood of Christ, and they seek this in vain from too many of our ministers. They hear attempts at eloquence, and references to Carlyle, Tennyson, and Samuel Taylor, Coleridge (I speak what I know), and refinements and speculations, and boasts of the dignity of human nature and the wonders of social progress; but they say too truly, "They have taken away my Lord, and know not where they have laid him." Mr. Murphy may rest assured that our pretentious "intellectual" ministers are much more to be dreaded in their influence on the churches and on the masses than any of the converted rascals.

I am thankful to say that converted rascals abound. If Mr. Murphy will carefully inquire about them, he will be somewhat surprised to find that most of them are highly esteemed for their work's sake. He may read the Tract Society's tract, "Samme the Costermonger," and then inquire of the Evangelisation Society what is their experience of that man; and so he may go on to ask about Mr. John Hambleton, who was formerly a comedian, and then read his book, "Buds, Blossoms, and Fruits"; and proceed to investigate the career of Craig the conjuror, Joshua Poole the fiddler, and Jones the engineer, and he will find them exhibit rich proof of Divine power and blessing.

I have myself employed two evangelists in a very dark part of the country—both of them converts in Revival service—and I have every reason to be well satisfied with them. If the Congregational Union and the Baptist Union would set apart two or three days for the consideration of the Revival movement, I think they would have reason to be satisfied too. They would find that there are now some hundreds of the new Gospel halls in which there is much earnest preaching, and in many of which there are gathered churches of true believers, albeit there may be no settled pastors. They would find that the evangelistic work throughout the country must be treated *as a fact*, and that, instead of condemning and opposing, it would be wise to promote and direct it. They would find in many places men raised up such as the early Methodist preachers, men full of faith and of the Holy Ghost, who have no hostility to our older churches, but who are practically ignored by ministers who are not doing half as much work or exercising half their influence. But, if the inquiry is to be a fair and full one, it will not suffice to ask the opinion of ministers and deacons who cannot truly say that they have ever attended half a dozen revival services in their lives, or that they personally know or have worked with any one of the converted rascals; but they must ask men who do know something about the matter—men like Mr. Samuel Morley and Mr. John Morley, Mr. Denham Smith and Lord Radstock must be asked for information, and there should be a careful local inquiry in places like Windsor Hall at Brighton, Atherstone in Warwickshire, Weston-super-Mare, Stafford Rooms in London, and the Metropolitan Hall in Dublin.

Speaking for myself, as I do not give my name, I will only add that I feel it to be the greatest privilege of my life to have been brought into the Revival work, and that since I have been engaged in it I have seen more of real conversions than in all the previous thirty years of my Christian course.

Yours truly,
W.

THE NEW WINE AND BEERHOUSE ACT.

To the Editor of the Nonconformist.

SIR,—Your correspondent, "A Bradfordian," in your issue of the 1st inst., in his remarks on "The Beerhouse Act," quite unintentionally misstates and misleads when he says that the magistrates, "no matter how notorious might be the character of the house (beerhouse) or the tenant, had no power to take away his licence, the only punishment for which he cares." I know that this has been the prevailing impression, and that the magistrates generally have acted as though they were entirely ignorant of the repressive powers confided to them by the Legislature. But it is well that the true state of the case be put before your readers, so that they, having the facts of history and of previous legislation in view, may be the better able to judge in regard to the bearings and merits of future legislation, whatever that may be.

Before the passing of the new Wine and Beer Act, it was provided that—

Every seller of beer, &c., by retail, who shall permit any person to be guilty of drunkenness or disorderly conduct in his house or premises, shall, for every such offence, forfeit the respective sums following:—

If he shall transgress or suffer others to transgress, in his house or premises the conditions specified in his licence, he shall be deemed guilty of disorderly conduct, and shall, for a first offence, forfeit not less than 2*l.* nor more than 5*l.*; second ditto, 5*l.* nor more than 10*l.*; third ditto, 20*l.* no more than 60*l.*; and the justices who shall convict for such third offence, may adjudge such offender to be disqualified from selling beer by retail for two years, and also may adjudge that no beer shall be sold by any person in such house or premises. (1 Wm. IV. c. 64, s. 13.)

If a person adjudged disqualified shall sell beer in any place whatever during the two years, he is liable for each offence to a penalty of 50*l.* and not less than 25*l.*; and if during that period any person shall sell beer on the premises declared unlawful, he shall be liable to a penalty of 20*l.* and not less than 10*l.* (1 Wm. IV. c. 64, s. 13.)

In his speech in the House of Commons, on the motion for the second reading of Sir Wilfrid Lawson's Permissive Prohibitory Liquor Bill, June 8, 1864, Sir George Grey, who was then Home Secretary, said:—

Parliament would not be wise in discouraging all legitimate means of preventing and checking drunkenness. *He had on a former occasion expressed an opinion that the law was not enforced as it ought to be by those in whom its administration was vested.* Great complaints were made that no effective supervision was exercised over beerhouses, and he was therefore anxious to explain the provisions of the law. If a keeper of a beershop were convicted for the third time

of permitting drunkenness and disorderly conduct in his house, he might be disqualified from selling beer during the space of two years. It might be said that this was not a severe punishment, because the beershop keeper would put a son or a friend in possession to carry on the business for him. (Hear.) The law, however, not only visited him with a personal disqualification, but declared that *the house might be closed for the sale of beer*. In the metropolitan districts in 1861 there were no less than 44 beerhouse-keepers convicted of a third offence. In the first five months of 1862 there were 15, and in 1863 there was not one case in which the licence was withdrawn and the house closed, It was not generally known, he believed, that this power existed, and there was *nothing more rare than closing a beerhouse for two years.*— *Times, June 9th, 1864.*

It will be seen from the foregoing that the magistrates have not been remarkably vigilant and effective in the exercise of their veto powers over badly conducted beerhouses, any more than over public-houses and dramshops, which depended for their existence on the yearly pronounced fiat of the justices in Brewster Sessions.

I will not speculate or theorise as to the various causes why magistrates have not as a general rule exercised their repressive powers, but merely state the broad and undeniable fact—"which nobody can deny."

My object in calling attention to this suggestive fact is to check undue and inflated anticipations as to the probable results of the new Wine and Beerhouse Act. "A Bradfordian," seeing what has been done in his own borough and some other places, seems very much elated, and says:—"The good effected, I think, can hardly be overrated." The secretary of the Manchester and Salford Licensed Victuallers' Defence League is trying to foster the same impression, his inference being that no other or further legislation will now be needed! I hope "A Bradfordian" does not jump in the same direction and to the same conclusion. Depend upon it that after the J. P.'s have used their new broom, and swept out of existence a few hundreds, or even thousands, of the worst beerhouses, the Augean stable will wait to be cleansed by some future legislative Hercules.

Allow me, now that I am writing, to thank you for your vigorous and able article in the same issue on "The New Beerhouse Licensing System." You do not fall into ecstasies over the New Act as though it were calculated to remove the appalling mass of social evil engendered by the drink traffic; but you treat it as the "first really practical step in the direction of improved public-house legislation," and at the conclusion of your article and your argument, you indicate what is undoubtedly true and most important to recognise, that "the current of public-house legislation appears to be drifting" towards endowing the ratepayers with a power of control and veto. You have well remarked that "no person connected with the public-house interest (as most magistrates are directly or indirectly, ought to be entrusted with the licensing powers, otherwise a door is opened for the exercise of bribery and corruption in their worst and least excusable form." I quite agree with you that a Parliamentary inquiry into this phase of the licensing question "would lead to some rather startling conclusions." It ought to be known that persons directly engaged in the liquor traffic, as brewers, distillers, &c., cannot legally sit upon the Bench whilst licensing business is being transacted, the penalty being 100*l*. This law ought not only to be rigidly enforced, but it ought to be extended, so that the *owners* of places let for public-houses, beerhouses, breweries, &c., should not be eligible to sit upon the Bench, either on licensing days, or at any other time. And it would be well if all these interested persons were excluded and expelled from Town Councils, Watch Committees, Boards of Guardians, and all public places of trust and responsibility where crime is to be repressed, pauperism relieved, and the public rates and taxes manipulated. No liquor trafficker, unless more than human, can so far merge considerations of his own pecuniary interest as to deal with public affairs in a purely disinterested and patriotic manner, when the public interests and the interests of morality come into conflict with his own family and pecuniary interest. "The licensing magistrates," as you say, "ought to be above all suspicion"; but in order to do this they ought to have none of their property, or the property of their near relatives, invested in the liquor traffic. Is there a single bench of magistrates in the whole country of whom this can be affirmed? I very much doubt it, and shall be glad to find such a bench, and to take a note of the manner in which it carries out the law.

I remain, Sir, very respectfully,

THOS. H. BARKER, SEC. U. K. A.

41, John Dalton-street, Manchester,
September 7, 1869.

Messrs. Cassell, Petter, and Galpin, are about to publish a new serial work, entitled, "Cassell's Household Guide." It will embrace every department of domestic and social economy.

EXETER HALL.—The whole of the interior o Exeter Hall has been re-decorated by Messrs. Harland and Fisher, of Southampton-street, Strand, under the direction and superintendence of Mr. Alfred W. Maberly, architect, of London and Gloucester, the surveyor to the hall, and to those who remember the former dingy and dilapidated condition of not only the concert-rooms, but of all the approaches and corridors, the alteration will appear a striking and a welcome one.

THE IRISH LAND QUESTION.

The "Special Commissioner," sent by the *Times* to Ireland, continues his letters. In Clonmel he heard more complaints of the lowness of the price of labour than in Cashel or Tipperary, although wages were from 6s. to 9s. on the average all the year round, and he thinks that the land, as a rule, is not over-rented. He heard the tenant question often discussed without an allusion to extravagant or impossible demands, and from a point of view which shows that the Irish tenant, when the state of things amid which he lives is even tolerably sound and equitable, can think justly upon this exciting subject. From Clonmel he proceeded to the town of Nenagh, which is the capital of the North Riding of Tipperary, where he noticed that no estate in those parts could be compared to that of Lord Derby, as regards external signs of prosperity. He describes the picturesque scenery, and almost tropical vegetation peculiar to the neighbourhood, the holly, the arbutus, and the rhododendron growing to the size of large trees, with orange and lemon trees planted out in the open air. He writes:—

The social economy of this neighbourhood does not differ in many respects from that of most other parts of the country. Farms vary in size from 200 to 10 and 15 acres, Irish measure—that is, compared to English, about three to five—and are fairly divided between pasture and tillage. Some farms are exceedingly well cultivated, and have excellent homesteads and offices; the majority cannot be described as good; a large proportion have a slovenly appearance. In consequence, doubtless, of the proximity of the abundant quarries at a short distance, slate roofs cover a very great number of houses, but you may meet many thatched mud cabins, especially along the skirts of the mountains. Agricultural wages, which at the time of the Devon Commission did not exceed 4s. a week, and were even less, now range from 6s. to 10s.; farm servants living with their employers receive from 10*l*. to 14*l*. a year, and their food; and, owing probably to the demand for labour in the slate quarries, I heard fewer complaints on this head than when I was at Clonmel. On the whole, the condition of the agricultural labourer at the present time is reasonably good; he appears tolerably well clad and fed; and the immense emigration of this class which has occurred during the last twenty years in this and other parts of the country is fast diminishing, and will soon, probably, cease. The rent of land in the days of Arthur Young varied from 10s. to 25s. the Irish acre; at the period of the Devon Commission it had risen from 15s. to 55s.; it has only very slightly advanced; and, following the proportion I have before made, I have no doubt that it is now less burdensome than it was twenty-five or ninety-three years ago. Although differing in a few particulars, the landed system of this neighbourhood is, nevertheless, essentially the same as that which prevails throughout the country, and is attended by the same general consequences. The great majority of the owners in fee are Protestants, the mass of the farmers being Roman Catholics, and this circumstance, no doubt, causes a certain amount of social antagonism. The few Roman Catholic proprietors, however, that are found are not more liked than their Protestant equals; indeed, some who have been introduced through the operation of the Landed Estates Acts were described to me as being very unpopular.

From Maryborough, the capital of Queen's County, he writes:—

Here, as elsewhere, the insecurity, the uncertainty, and the confusion of rights, arising out of the numerous vices of the landed system generally prevailing, provoke a great deal of discontent, with which a fair mind may justly sympathise. Many of the peasantry, however, are filled with the wild spirit of dissatisfaction to which I have alluded before; and you hardly meet one that does not expect some "grand settlement" of the land question. A perpetuity of tenure a fixed rent are the ideas to which many minds turn; and it is curious to observe how these mingle with traditional notions of ancient ownership. A small farmer, after complaining bitterly that his landlord within the last ten years had raised his rent from 16s. to 1*l*. an acre—the land was certainly barely worth the 1*l*.—expressed to me a confident hope that "he would soon get it from Government at the old rate, and that he and his would hold it for ever." I asked him how he could suppose the Government would disturb the arrangements of his landlord, and rob him directly of his property. "Disturb and rob," the man exclaimed, starting up with a wild passionate gesture, "the Government disturbed and robbed us three hundred years ago, and little they cared! Let them now do the same turn to the landlords!" Such are the dreams which at this conjuncture have risen into the imaginations of thousands; but I must observe that in many instances I heard the question discussed in a rational manner, and within the limits of an equitable adjustment. . . . . I had hoped that my social survey of this neighbourhood would have been more reassuring. On the whole, however, I have found less material prosperity than in Tipperary, and the same elements of moral disorder, if less active, not the less in existence.

It is stated that the Special Commissioner of the *Times* is Mr. O'Connor Morris, an Irish barrister, and an occasional leader-writer in that journal.

The Earl of Portsmouth, who is an Irish landlord, writes as follows to the *Times*:—

I was very much struck with a letter from Colonel Greville-Nugent which appeared in the *Times* of the 7th inst. on the Irish land question. As an Irish landowner I cannot endorse every word of that admirable letter. The most salient point of the present law is that which vests all buildings in the landlord as in England. Like Colonel Greville-Nugent, I must repeat, in England the landlord finds all buildings; in Ireland he finds none. The law in Ireland ought to accord with the custom, and should allow the tenant liberty of removal. This would practically award compensation to the tenant for buildings erected by him. For political influence, I am sorry to say in too many cases, Irish landlords refuse to grant leases, thereby reducing their tenants to the position in which leaseholders of houses in Grosvenor-square would be if Lord Westminster should refuse to renew leases, and would only allow his tenants to hold over at increased rents subject to repairing covenants, but liable to receive notice to quit at the end of six months. Would Englishmen stand that? Under such a policy, would many fine houses be rebuilt? No country in the world can flourish under such a system. Since 1822 the experiment of thirty-one year leases, with free liberty to sell them, and practically vesting all buildings in the tenant, has been tried on my estates in the county of Wexford, with the following results:—Badly cultivated patches of land, with wretched hovels on them, have been changed into well-cultivated farms with first-rate homesteads. The rental has more than doubled, is punctually paid instead of irregularly paid. Discontent and misery existed in 1822; prosperity and contentment exist in 1869. Vinegar Hill was the head-quarters of the rebellion in 1798; now no more loyal and contented population exists than that which surrounds it. With such results, are not landlords blind to their own interests who refuse to their tenants the common justice of leases with equitable covenants? By what law of right can buildings which a tenant built and paid for belong to his landlord?"

Sir John Gray, M.P., has addressed a letter to Mr. Johnston, M.P., urging the member for Belfast to use his great influence in Ulster to secure for the tenant farmers of the province the permanence of their tenant right, which, according to Dr. Drew, is gradually melting away through the gradual increase of rents by the landlords.

A banquet in honour of Mr M'Carthy Downing, M.P. for the city of Cork, was celebrated on Tuesday evening at Skibbereen. The Roman Catholic Bishop of Ross presided. Mr. Maguire, M.P., and Sir John Gray, M.P., were also present. The topic of the speeches was tenant-right. Sir John Gray "repeated the Kilkenny programme—fixity of tenure—and showed the facility for legalising and extending the tenant right of occupation." The meeting "declared against asking leases, against compensation as damages for irreparable wrong, and for fixity of tenure under a tenant-right of occupancy."

A special meeting of the Town Council of Dublin has been called for to-morrow to consider the land question, and adopt resolutions in favour of "such fixedness of tenure as may be found most advantageous to the agricultural prosperity and peace of the country, without detracting from the just rights of the owners of landed property."

A NOVEL ARBITRATION CASE.

(From the *Bradford Observer*.)

The Irish Church question is settled everywhere except at Blackpool. There it seems to have been felt that the session was not long enough, the Parliamentary discussions exhaustive and exhausting enough, nor the weather warm enough, to warrant a truce to politics. The Blackpudleians therefore fell to, and have been supplementing Hansard and taking the chill off themselves, by placarding their walls with "blue" and "yellow" manifestoes, of a statistical, argumentative, and peppery description, touching the merits and sins of the Irish Church. "Radical Facts *versus* Tory Falsehoods," "Challenge to Radicals," and similar headings, indicate the character of these productions, and their perfect fitness to supply light to your understanding and heat to your temper. They are, it would appear, of clerical origin; and the peace-loving visitor, who seeks only repose and the sea-breeze along the sands and shingle of Blackpool, must feel, as the ensigns of political and ecclesiastical contention stare him in the face, that it was a great mistake on the part of Lord Cairns and Lord Granville not to invite the preachers of that pleasant town, lay and Dissenting, to the now historical interview in which the fate of the Irish Church was decided "over a bottle of Chancellor's claret." The settlement arrived at would then have been complete and assured; whereas the conflict was only transferred from St. Stephen's to Blackpool. Indeed Blackpool became in the dog-days just such a place as that dog which Dr. John Brown introduced to the reading public would have delighted in—that much-bitten and many-biting bull-terrier to whom life, as his Scotch owner and friend averred, was a very serious and depressing affair, because "he couldna get fechtin' eneuch."

But we are running before our story—a not uncommon thing when you are so much engrossed with the importance of what you have to say, that the "moral" dwarfs the facts in your mental perspective. Besides, it makes people prick up their ears, and excites great expectations, to interpolate your own impressions in the narrative. We were about to state that the Revs. Dr. Massingham, N. S. Jeffrey, and C. H. Wainwright were the champions of the Irish Church, which, in one of the posters, they defended on the pot-and-kettle principle of imputing to the Nonconformists as little success as the Establishment has achieved in Ireland. Dr. Massingham we know; Mr. Jeffrey promises to make himself known; and Mr. Wainwright, too modest and withal too proud to seek his deserts in the present, commits his fame to the time to come, as author of the prophesy that Mr. Gladstone will "die the death of a traitor, and will go down to the grave unwept, unhonoured, and unsung." The "traitor" was further charged with confiscating the parsonages by Mr. Wainwright, in whose eyes he bulks as a man "of an unbounded stomach"—another big-bellied Ben—who

> Ate the church and ate the steeple,
> And ate the parson and all his people.

In reply to these allegations, an anonymous placard, blushing "Radical red," pleaded, first, that from 1834 to 1861, the Established Church had decreased from 852,064 to 693,537 in Ireland; secondly, that during the

same time the Dissenters (not Presbyterians) in Ireland had increased 50,246; and thirdly, that while the parsonages cost for building 1,200,000*l.*, the sum that the Irish Church will pay back to Government for them will be less than 150,000*l.* Three affirmations so distinct and specific, and capable of immediate proof or disproof, were of course exasperating; and they provoked a bill of cerulean hue, which our readers must see in its entirety. Here it is (printer's errors corrected):—

Wanted, the names of the men who, in a placard called "Radical Facts *v.* Tory Falsehoods," ventured to publish the falsehood "that the Church population in Ireland, in 1834, amounted to only 852,064, and that Dissent had increased in 1861, 50,246." Also, that the "sum to be paid back to Government for the parsonages in Ireland does not amount to 150,000*l.*" When the names are given, the Revs. N. S. Jeffrey and C. N. Wainwright offer the sum of 5*l.* to either of the chapels in Blackpool, if the authors can prove their figures to be true, and if not they venture to call them POSITIVELY FALSE, and decline further controversy with such unprincipled men.—Signed, N. S. JEFFREY, M.A.; C. H. WAINWRIGHT, M.A.

Of this bill we only remark in passing, first, as to its logic, that if the Established Church population exceeded the specified number in 1834, so much more marked and condign the failure of the institution by 1861; and next, that Messrs. Jeffrey and Wainwright had better have bet "a new hat" on the "event" than "backed their opinions" by a stake insulting to all their fellow-townsmen, whose religious feelings might have been repugnant to the gains from sporting challenges functioning under the preaching of the Gospel even in "either of the chapels in Blackpool." However, the challenge was immediately taken up by the Revs. J. Wayman and W. H. Wylie, the Independent and Baptist ministers in Blackpool, who accepted the responsibility for the statements in question, which was quite right, and who claimed the 5*l.*, which we hold to have been quite wrong.

The case was then submitted to the solemn arbitration of T. B. Addison, Esq., at the Black Bull, Preston. After five mortal hours of controversy, during which the Rev. Mr. Wainwright ejaculated "Ah, ah!" at pretty regular intervals—an aspirate that may either have been like unto the sigh of a pelican in the wilderness, or the cachinnatory note of a "laughing jackass"—the arbiter decided in favour of Messrs. Wayman and Wylie in every point except one. That one point lost them the 5*l.*, and saddled them with the expense of the arbitration. They had stated that in 1834 the number of Protestant Dissenters who were not Presbyterians in Ireland, was 21,808, and in 1861 was 72,054; whereas the truth was that the Wesleyans, who at the latter date amounted to 45,399, were included under the head of Church people in the official returns for 1834, and under the head of Dissenters under those of 1861. Mr. Addison, by ruling that they represent no increase to Dissent since 1834, rules that they were Dissenters previous to 1834, but that they then gave themselves a wrong designation. With all respect this seems to us to be an impertinence, and an attack on the liberty of the subject, by Mr. Addison. The Wesleyan generation of 1834 was not the Wesleyan generation of 1861; and because the latter openly avowed Nonconformity, it was not for the Nonconformist character to be thrust by an outsider upon the former. At the same time, these new Methodist recruits were not gains to Dissent as against Popery or irreligion, which the Wayman-Wylie placard would imply to ordinary readers. We cannot say, therefore, that we feel any superabounding sympathy for these gentlemen on account of what they will probably deem a miscarriage of justice. The offer of the 5*l.*, the claim made to it, and the consequent arbitration, are very much of a *fiasco*, whose one redeeming feature is that it gave the opponents an opportunity to withdraw the hard names they had called one another. They "made it up," and, we hope that, as children's stories generally end, they will "live happy ever after." Blackpool in holiday time is no place for squabbling, especially over a question that is foreclosed to all practical intents and purposes.

NATIONAL EDUCATION LEAGUE.

This association, which has for its object to secure the education of every child in England and Wales, was projected in January last by a few gentlemen in Birmingham, and has already made such rapid progress that it consists of 1,400 members in different parts of the country; and this number increases daily. A provisional committee has been formed, of which Mr. George Dixon, M.P. for Birmingham, is the chairman; and amongst those who have already signified their adhesion to the principles of the League are forty members of Parliament, including the Right Hon. the Earl of Portsmouth, Mr. Jacob Bright, Mr. Carter, Sir C. W. Dilke, Bart., Professor Fawcett, the Hon. Captain Grosvenor, Sir H. Hoare, Mr. Thomas Hughes, the Marquis of Lorne, Mr. Melly, Mr. Miall, Mr. Mundella, Dr. Lyon Playfair, Mr. Edmund Potter, and Mr. P. A. Taylor. Among other distinguished names upon the list may be noticed those of Professor Huxley, Sir John Bowring, Mr. George Dawson, Rev. Charles Kingsley, the Ven. Archdeacon Sandford, Professor Thorold Rogers, the Rev. Charles Vince; Mr. Baker, Inspector of Factories; Mr. Follett Osler, F.R.S.; Mr. P. H. Rathbone, Liverpool; the Hon. Auberon Herbert; Professor Foster, London University; Dr. Michael Foster, F.R.S., Dr. Hodgson, Mr. W. Shaen, London; Mr. R. Quain, Surgeon Extraordinary to the Queen; the Rev. A. J. D'Orsey, Captain Sherard Osborne, Sir Charles Lyell, Mr. V. Lushington, Q.C., Sir Rowland Hill, Sir W. V. Guise, the Rev. Dr. Angus, the Rev. Goodwyn Barmby, C. S. Bate, Miss Becker; the Rev. E. A. Brodie, Inspector of Schools; Hon. G. Brodrick, Lord A. S. Churchill, Sir Jas. Coxe, M.D.; the Rev. W. Drake, Chaplain to the Queen; Dr. F. W. Gotch, Dr. John Gray, Professor Jevons, the Rev. S. Hansard; the Rev. W. W. Howard, Inspector of Schools; Sir Robert Kane, Professor L. Levi, Sir J. Lubbock, Godfrey Lushington; the Rev. Dr. McMichael, professor of theology; Professor Max Muller, Grederick Purdy, F.S.S., Robert Rawlinson, C.B., E. J. Reed, Professor Roscoe, Hon. E. L. Stanley, Sir H. Thompson, the Rev. Dr. Rowland Williams, the Rev. H.. B. Wilson, &c. In the circular issued by the League, the means by which the object is to be attained are stated as follows:—"1. Local authorities shall be compelled by law to see that sufficient school accommodation is provided for every child in their district. 2. The cost of founding and maintaining such schools as may be required shall be provided out of local rates, supplemented by Government grants. 3. All schools aided by local rates shall be under the management of local authorities, and subject to Government inspection. 4. All schools aided by local rates shall be unsectarian. 5. To all schools aided by local rates admission shall be free. 6. School accommodation being provided, the State or the local authorities shall have power to compel the attendance of children of suitable age not otherwise receiving education." Committees have been formed in London and Birmingham; and the example is about to be followed in Manchester, Liverpool, Leeds, Bradford, Sheffield, and other large towns. The first general meeting of the members is to be held at Birmingham during the second week in October, at which the most distinguished members of the League are expected to attend.

THE GREAT LAMA.

The Royal Asiatic Society have published in the last volume of their journal some exceedingly curious translations from Chinese documents, which throw new light on the succession, mode of election, and installation of the Dalai Lama, the Sovereign Pontiff of Thibet. The origin and rise of the Thibetan Papacy, which rules the populations of Mongolia and Thibet, is not so ancient as is usually thought. In the fifteenth century of our era, Buddhism, which during a thousand years had been the religion of Thibet and the adjacent countries, had gradually decayed from its original purity and become tainted with indigenous superstitions. The people and their native dynasty were ruled by a corrupt hereditary priesthood, who from the seat of their government are commonly known as the Ssakia hierarchy. This powerful caste were highly favoured by the Mongol conquerors of China, who by their support succeeded in reducing Thibet to a feudal dependency. Suddenly, in the reign of the second Emperor of the Ming dynasty, a zealous young priest emerged from an obscure monastery in which he had completed his studies in Buddhistic divinity, and went forth to preach a return to the primitive purity of the old faith. The rapid success of Tsungkaba, the great reformer, was incredible. He lived to see the complete overthrow of the old and corrupt hierarchy, and the adoption and triumph of his doctrines. His followers resumed, at his advice, the use of the yellow garb and cap which had been instituted, it was said, by Buddha himself, in lieu of the red vestments of the Ssakia priesthood. The date of Tsungkaba's death is not precisely known; A.D. 1417 and 1478 are dates both mentioned by Chinese and native chronicles. At his decease the Buddhist apostle bequeathed his spiritual succession to his two favourite disciples, Dalai Lama and Panshen Lama, and the soul of Tsungkaba passed after death into the elder of the two, to be born and reborn into the world in perpetual succession, to watch over the perfect faith and guard it from contamination. Up to 1746 a native prince, owning fealty to the Emperor of China, held nominal power over Thibet. But in that year a national insurrection broke out against the foreign domination, which ended in the complete subjugation of Thibet by the Chinese Emperor Kien Lung's troops, the abolition of the native sovereign, and the placing of the Dalai Lama and his Government under the supreme control of two Chinese resident commissioners, who are virtually regents of the country, as the re-embodiment of the deceased sovereign pontiff's soul manifests itself in the person of a new-born child, which consequently entails a long minority in each reign. A Lamaist nuncio or metropolitan resides at Pekin as the Emperor's spiritual viceregent for the tribes of Mongolia. An able statesman, Meng-Pah, was chief Chinese resident in Thibet from 1840 to 1844, and he printed, after his return to the capital, for private circulation, a volume containing his official correspondence with the Imperial Government during his term of office. The most important of these despatches have been translated by Mr. W. F. Mayers, of her Majesty's Consular service. No. I. is a memorial drawn up on January 30, 1844, reporting "that, on institutiug an investigation among young children for the embodiment of the Dalai Lama, miraculous signs of undoubted authenticity have been verified, which is laid in a respectful memorial before the Sacred Glance." Stories of miracles attending the birth of four children are detailed, and No. II. gives an account of the ballot by which the true succession was determined; and III. and IV. describe the ceremonies of adoration paid to "the embodiment" in the person of the favoured child and the means taken for his education.

Postscript.

Wednesday, September 15th, 1869.

THE IRISH CHURCH.—The General Synod met at St. Patrick's Cathedral yesterday. There was a full attendance of both Provincial Synods. The proceedings in the Upper House were private. A message was sent thence to the Lower House, containing a protest against the Church Act approved by the Lower House. The Bishop of Down in the Upper House had protested against the protest as unnecessary. A second message was sent down, containing a scheme for the formation of a Church Body of the clergy of each diocese to elect representatives varying in number. The total number for Ireland to be 124. One dean and one archdeacon for each united diocese, and the Regius Professor of Divinity; Trinity College, to be *ex officio* members; the Provost and Fellows of the College to return one member. Archdeacon Lee moved a preface defining the position of the laity, and suggesting election from among communicants, and declaring that questions of doctrine and discipline should be reserved for the bishops and clergy. The consideration of the message was adjourned.

We are given to understand that the Rev. Charles Williams has not formally resigned the pastorate of the Portland Baptist Chapel, Southampton. He has simply intimated his intention of doing so, but at the request of the church has deferred his resignation.

The Rev. Stephen E. Dodge, of Odiham, has accepted the cordial and unanimous invitation of the church and congregation at South Molton, Devon, to become pastor.

ANOTHER TERRIBLE TRAGEDY has been enacted in East London. A man named Jonathan Judge, his wife, and their two children, were found dead yesterday morning in the bedroom of their house, Bromley-cottages, St. Leonard's-road. The family had been suffocated. In the room a tin pan containing the embers of charcoal which had done the fatal work was found. An explanation of the crime is no doubt to be found in the fact of Judge's having been out of work for some time. This was known to have preyed on his mind.

The Maine election was held on Monday. There was a light vote. Joshua L. Chamberlain, the Republican, was re-elected Governor by 8,000 of a majority. His majority last year was upwards of 19,000.

MARK-LANE.—THIS DAY.

There was a moderate supply of English wheat on sale. The attendance was limited, and the demand was inactive, at about late rates. With foreign wheat the market was fairly supplied. The transactions were restricted, on former terms Fair average supplies of barley were on the stands. The inquiry was only to a moderate extent, but full quotations were realised. Malt was dull, at late currencies. The show of oats was tolerably good. The demand was inactive, at the rates current on Monday. Beans were in limited request, and there was only a moderate demand for peas. Prices, however, were steady. The flour market was inactive, at stationary prices.

THE BEECHERS.—A "Member of Congress" had the impudence to write in a letter to the *Times*, that "the Beechers are mere sensationalists, without true merit or substantial talents." To this "A Citizen of the United States," replies:—"The fame of the Beecher family dates backward for half a century. The Rev. Lyman Beecher, D.D., the father of Mrs. Stowe, was for nearly forty years the veritable apostle of the Congregational and Presbyterian Churches in the United States; a man the grandeur and power of whose pulpit oratory have been scarcely surpassed by his famous son, Henry Ward Beecher. The latter is an enthusiast and an innovator, and by many branded as a fanatic, but his scholarship and eloquence are alike far beyond all question. A man whose single voice gathers, and for twenty years retains, a congregation of many thousands, and whose individual utterances, during the same period, attract the fervent admiration of one entire section of of our country, and the no less ardent hatred of the other—needs no word of mine to give assurance that his name is not 'written on the roll of common men,' or that there is, in and of him, far more than goes to the making of 'a mere sensationalist.' Another brother—Edward Ward Beecher—is a Doctor of Divinity, a preacher of unusual power, for some years pastor of one of the largest churches in Boston, and subsequently (and I believe still) president of one of our great Western Universities. Yet another—the Rev. Charles Beecher—is widely known as a preacher of far more than ordinary abilities; and a second sister—Catherine Beecher—has a literary reputation which would be thought high, had it not been overshadowed by the world-wide fame of Mrs. Stowe. There are several other members of this truly remarkable family whom I will not stop to mention by name; but I believe there is not one among them who has not the reputation of more than ordinary ability; and I am confident that the unanimous voice of public opinion in America—the testimony alike of those who love and of those who hate them—will sustain my assertion of the intellectual pre-eminence of 'the Beecher family.'"

BAPTIST UNION.

The AUTUMNAL SESSION of the BAPTIST UNION will be held in BELVOIR-STREET CHAPEL, LEICESTER, on WEDNESDAY and THURSDAY, October 6th and 7th, 1869. Chairman, Rev. W. BROCK, D.D.

WEDNESDAY, October 6th, 10 a.m.—DEVOTIONAL SERVICE, presided over by the Rev F. TRESTRAIL, F.R.G.S. ADDRESS by the CHAIRMAN.—MESSAGE of the COMMITTEE.—PAPER, by the Rev. C. WILLIAMS, of Southampton, on "The Policy of Nonconformists, in view of Ecclesiastical Disestablishment."—RESOLUTION on National Education.

THURSDAY, October 7th, 10 a.m.—DEVOTIONAL SERVICE, presided over by the Rev. S. GREEN.—PAPER, by the Rev. C. SHORT, M.A., of Sheffield, on "The Best Means of Overtaking the Religious Destitution of our Large Towns."—PAPER, by S. R. PATTISON, Esq., of London, on "The Relation of the Sunday-school to the Congregation and the Church." PAPER, by the Rev. D. GRACEY, of London, on "Precision in Doctrine."

A Programme of the various Religious Services in connection with the Session, will be forwarded, with the usual cards, to all Ministers and Delegates who give notice of their intention to be present.

Ministers and Delegates who require accommodation must apply, not later than the 29th inst., to the Rev. T. Lomas, Belgrave, Leicester; Rev. J. Jackson Goadby, Leicester; or William Bax, Esq., New Walk, Leicester.

No applications will be attended to after September 29th.

E. STRANE, D.D., J. H. MILLARD, B.A., } Secretaries.
T. LOMAS, J. JACKSON GOADBY, } Local Secretaries.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

One Line	A Shilling.
Each additional Line . .	Sixpence.

LEADER PAGE.

An extra charge, of 2s. 6d. for every ten lines, or under.
There are, on an average, eight words in a line.

Published by ARTHUR MIALL (to whom it is requested that all Post-office Orders may be made payable), 18, Bouverie-Street, Fleet-street, E.C.

Advertisers of all classes will find THE NONCONFORMIST a valuable Medium for their announcements.

THE NONCONFORMIST is registered for transmission abroad.

TO SUBSCRIBERS.

Stamped Copies are supplied through the Post-office, direct from the Publishing-office, or by any News Agent, on the following terms, for payment in advance:—

	£	s.	d.
Per Quarter	0	6	6
„ Half-year	0	13	0
„ Year	1	6	0

Unstamped copies may be had at the Railway Stations, and at the Local Booksellers and News Agents; but an unstamped copy sent by post must have a penny postage-stamp affixed each time of transmission.

TO CORRESPONDENTS.

"George Fraser" and "J. Turner."—Our correspondence columns are full this week.

The Nonconformist.

WEDNESDAY, SEPTEMBER 15, 1869.

SUMMARY.

THE Emperor Napoleon has shown himself to the Parisians, and the monetary disturbance has subsided. His Majesty is now sufficiently well to preside over Ministerial councils, and he has signed the decree promulgating the Senatus-Consultum, which, says M. Girardin, begins a new reign. As usual, when all is plain-sailing, Prince Napoleon has gone off on a cruise, and the preparations for the visit of the Empress to Constantinople are resumed. The French Government is in no haste to summon the prorogued Legislative Body, but practically the press laws are, for the time being, suspended. The Paris journals without hindrance say what they please. They freely discuss the possibility of Napoleon III.'s abdication if he should have a relapse, the succession of the Prince Imperial, and the regency of Prince Napoleon. Some of them speak of the convalescent Emperor with more freedom than delicacy; others assume that the Empire is coming to an end, and freely discuss eventualities; a third section refer to the recent decree not as an Imperial boon, but as a point of departure. It is remarked that the more violent journals now left to themselves obtain less public attention than heretofore, while, according to the *Debats*, the immense majority of French papers maintain a becoming tone, and discuss the questions of the day with calmness and sincerity. This moderation of spirit is a very hopeful indication.

The Spanish Government has narrowly escaped collision with the citizens of Madrid. An important post, called the Principal, occupied by the Minister of the Interior and his officials, has since the revolution been garrisoned by a detachment of the National Guard. One day last week, by order of the Alcalde of Madrid, that post was transferred to another place, but at nightfall a number of National Guards "without officers and without orders," took possession of the place. At one o'clock in the morning Senor Rivero, accompanied by a few officials, and followed by several battalions of National Guards, hastily summoned, held a parley with the insurgents, and called upon them to evacuate the Ministry, but this they refused to do. At five o'clock in the morning it seemed as though a conflict must occur, as a delay of ten minutes which had been offered to the men was about to expire. A few minutes later, however, the insurgents, who had received the assurance that troops should not replace them, gave way, evacuated the building, and bloodshed was avoided. There is still great distrust between the National Guard and the troops, which may hereafter have serious results. It seems, therefore, inexplicable that the Government should at this moment be sending large reinforcements to Cuba, where the insurgents are still in force, and are aided by the newly-emancipated negroes. There is little prospect that that island will be reconquered, but Spanish pride will not hear of negotiations in favour of its independence, though the United States threaten to recognise the insurgents. The troops and resources of the Peninsula are being drained away to maintain Spanish supremacy in Cuba, at a time when the Government would gladly accept an arrangement by which this troublesome West India dependency should be transferred to the American Republic.

The letters in the *Times*, and communications which have been published from influential landlords, are ripening opinion for an equitable settlement of the Irish land tenure question next Session. One of the most valuable of these contributions is from the Earl of Portsmouth, who is an Irish as well as an English proprietor. His lordship is of opinion that as the tenant in Ireland finds all the buildings, the law ought to allow him liberty of removal, which would practically award him compensation. The noble Earl grants the occupiers on his estate thirty-one year leases, and the results have been exactly the same as in the the case of Mr. Bianconi. The rental was more than doubled; well-cultivated farms with first-rate homesteads have replaced badly-cultivated patches with wretched hovels on them; and the population around is loyal and contented. But over a great part of Ireland leases are refused not for economical, but for political reasons. Though Sir John Gray and other Liberals demand "fixity of tenure," it is evident that the mass of Irish farmers would be satisfied with a measure which would give them long leases and legal compensation for improvements.

The report of the evidence taken before the Election Commissioners at Bridgewater and Beverley is very discouraging. It would seem that a very small part of the constituency in either of these boroughs is free from the taint of corruption, and that new as well as old voters value their privilege chiefly for what it will bring them. In Bridgewater, from time immemorial, elections have been carried by the most prodigal expenditure and unblushing bribery, in which men of high social position have been concerned. At Beverley no pains have been spared to secure the two seats for the Conservatives. The municipal elections have been worked for that end, all local offices filled with a view to strengthen the party, and the local charities prostituted to political objects. Both these corrupt boroughs will no doubt be disfranchised, and their seats transferred to new constituencies. But it is to be feared that the political demoralisation of Bridgwater and Beverley is far from being exceptional, and that legislation against bribery has, up to the present time, produced little effect. These disclosures will, no doubt, greatly strengthen the growing feeling in favour of the Ballot.

A severe equinoctial gale has swept over Great Britain, and notwithstanding the warnings given beforehand by the meteorological department, the shipping which crowds our narrow seas seems to have been unprepared for the tempest. Not less than a hundred and twenty vessels have been lost, and several hundreds have sustained damage. The extent of the calamity is sad and surprising. There must be some great defects in the education of our mercantile marine, or a great lack of resource and skill on the part of masters of vessels, or a want of proper discipline, when disasters of such magnitude are possible. The appliances for saving life on our coasts are nearly perfect, and many thousands of shipwrecked mariners are every year rescued by lifeboats. But is it necessary so many vessels should be lost at sea whenever a storm of unusual severity visits our latitudes?

EQUINOCTIAL GALES.

THE calm, bright, warm, and thoroughly enjoyable weather which prevailed through the greater part of the month of August has suddenly disappeared. The equinoctial gales are upon us somewhat earlier than usual, but with no abatement of their normal force. They have caught people prematurely in their holiday excursions, and are driving them home pell-mell from their haunts of recreation. Blustering winds and pelting rains, made more exciting now and then by appalling storms of thunder and lightning, compel pleasure-seekers to weigh the advantages of "Home, sweet home," with the discomfort of lodgings at the seaside, or of what is called "accommodation" at tourist hotels. When people are compelled to pay extravagant rates for being miserable in ill-furnished apartments, and have to encounter the meteorological crisis with such scanty means of defence as lodging-houses can furnish, they may be pardoned in turning their thoughts and their faces homeward, even before they have taken their fill of the refreshment which they promised to both body and mind in provincial, marine, and foreign parts. Happily, the atmospheric change reconciles many to an earlier close of the *dolce-far-niente* to which they had abandoned themselves, and makes them more willing to take upon their necks the collar of daily drudgery than they could otherwise have thought possible. Happily, too, that which has put an end to their well-earned but luxurious idleness is, on the whole, a benefit to the country, and thus merges individual in general good.

The coincidence between physical and political conditions is sometimes singularly curious and even suggestive. For the last month there has been a complete subsidence of political excitement. The journalists designate such times as "the dead season." This year it has proved more barren of incident, at least in this country, than in most years. We have hardly known what to write about, for it is impossible to be always expatiating upon a single topic, such as the health of the Emperor Napoleon. Gladly, if custom would but allow of it, should we avail ourselves of a reputed trans-Atlantic privilege, and suspend our circulation for a month or six weeks. To us the calm of the political world is disagreeable stagnation, and we watch with intense eagerness for any breeze from any quarter of the firmament that will ruffle the dull surface of public affairs. We have, however, to accept with resignation the lassitude which comes over all parties at the close of a stormy and laborious Session. We know that there are equinoctial gales in prospect, and we usually find that about the same time at which people are driven home from their holiday outings there begins to be a stir in the political atmosphere preluding excitement of a more or less tempestuous character. This year it seems likely that the universal interval of rest and apathy will have an earlier termination than usual. A great question is before the country, and with that question the Government which carried triumphantly the Irish Church Act is pledged to deal. The future relation of landlords and tenants in Ireland, involving as it does problems of almost infinite intricacy, and touching interests of the widest and deepest importance, is precisely one of those which will put to the severest test the coherence of the Liberal party. Unlike that upon which the General Election turned last year, and upon which the people of this country, well prepared beforehand, had made up their minds, the land question of Ireland, though perhaps more momentous in its bearings than the question of the Irish Church, has received less attention, is capable of being viewed in a greater variety of lights, is less apparently dominated by one or two ruling principles generally recognised by the conscience, and is therefore more likely to bring out differences of opinion in accordance with differences of interests even amongst those who, in the main, are disposed to govern Ireland in conformity with Irish ideas. Already a note of dissonance has reached the public ear from the Cabinet itself, and the Marquis of Hartington, the most conspicuous and influential representative of Whig prejudices, has addressed himself to the fears of landlords and capitalists with a view to array them, irrespective of party sympathies, in one compact body against the anticipated demands of public expediency. His speech at Sheffield is ominous of future discord; it sounds very much like a prophecy of a future Cave. It may be reasonably inferred that he spoke for others as well as for himself; and, if so, there is certainly a prospect of a stiff gale or two even before the meeting of Parliament.

Then there is the education question, comprising both the primary schools and universities. We should be glad to think that the Government would deem itself sufficiently strong in popular support to grapple with that question next Session, with as much liberality of feeling, determination, and success as they evinced last Session in dealing with the endowed schools. We have great confidence in the judgment, tact, discrimination, and power of harmonizing conflicting parties, possessed by the Vice-President of the Council, but we see none the less clearly that a great battle has to

be fought over this subject between clerical assumptions and popular demands. Already the opposing hosts are being mustered for conflict. Conferences are impending the respective objects of which are antagonistic to each other. If—which still remains a matter of uncertainty—the Government should see fit to place the educational question in their sessional programme, we may look out for additional storms. Our own opinion is that the question is one that can afford to wait yet awhile; that it needs further and more earnest discussion out of doors; that it is quite possible to show more haste than good speed in an immediate settlement of the controversy; and that the more deliberately the matter is looked at, the easier and more likely it will be to adjust differences on a broad and satisfactory basis. But, unquestionably, it will excite no small stir in the public mind during the winter months of this year, and fortunate shall we be if after a season of tempest, things should settle down into a permanent calm.

We are not even without some symptoms that before the year is out there may spring up some little commotion of the elements concerning what is called "justice to British industry." This means, of course, a revival of the theory of protection to native manufactures. Trade is dull. Times are bad. Competition is carried to extremes, and employment in our staple industries grows more and more discouraging. There are not wanting men who would fain persuade the labouring classes that free trade is at the bottom of existing commercial depression. There are not a few amongst the labouring men who, untaught in economic science, have arrived at the conclusion that what in the long run has proved beneficial to the whole country, has in the meanwhile wrought prejudicially for them. In their season of adversity they lose sight of the long spell they have had of comparative prosperity and plenty. Absorbed in their own troubles, they do not notice that those of their brethren who live under a protective system, are visited with troubles quite as great, and still more frequently recurring. Their mood, however, lends an opportunity to politicians out of place, and offers a chance, though it must be considered rather a desperate one, to a party eagerly desiring a return to power. At other times we should smile at this reappearance of a ghost we had thought to be for ever laid; but, under present circumstances, we are not quite sure that by skilful manipulation and combination these discontented subjects of a free-trade *régime* may not establish a sort of cross current in the political storm, and add another element of strife to the approaching conflict.

No, calm as it now is, the political world will not be likely to escape its equinoctial gales. They are even now brewing. If it be any comfort to any of our readers to believe it, there will be stir enough anon.

WHAT HAS BEEN DONE IN AUSTRIA.

THE grand direction which the human mind is now taking towards the attainment of a more perfect spiritual liberty is receiving new illustrations almost every week. Here and there, from North Germany or South, from Sweden or from Italy, we hear of decisions of Congresses, of laws passed or speeches made against ecclesiastical despotism. Least is known of what has actually been accomplished in Austria. In 1855 the present Emperor, whose conscience at that time was under the control of his confessor, surrendered to Rome all the rights which Joseph the Second had wrung from the tenacious grasp of the Popes. A concordat was agreed upon, which conceded to the Pope the sole right of appointing to ecclesiastical offices; gave to the Austrian bishops liberty of full communication with Rome; surrendered entirely to the ecclesiastical power the right of dividing livings, convoking synods, ordering services, superintending schools, publishing books, licensing teachers, judging of matrimonial causes, creating new religious establishments, and disposing of Church property. The Pope was elevated by this Concordat into the position of Ecclesiastical Emperor of Austria; two monarchs thenceforth sat upon the old throne of the Holy Roman Empire.

Francis Joseph probably expected that by thus giving the control of the intellect and the consciences of his people to the priests, he would by-and-bye get a quiet and orderly nation, which would lose remembrance of old national liberties; be conveniently subservient to authority; pay taxes as they were told, and fight when they were ordered into the field. He found some of his anticipations fully realised at Sadowa. He had a people made to some extent after his liking, and found, to his astonishment, that slaves have neither the spirit, the courage, the enterprise, nor the strength of free men. Ever since that period he has been retracing his steps, and with Count Beust's assistance, breaking, one by one, the fetters which have bound him to the Court of Rome.

What has actually been done in this direction, and how it has been done, is the subject of a very able paper in a recent number of the *Revue des Deux Mondes*, from the pen of M. Lavalette, who gives some information which, to us, is as new as it is encouraging. The nature of the reform in the marriage laws is pretty well known. M. Lavalette remarks that Beust, no doubt fearing the resistance of the Imperial Court, did not dare to make of marriage a civil contract, proved by civil authorities, and which did not exclude the religious benediction. He drew back at the introduction of the French legislation now adopted in Italy, Belgium, Holland, and the Rhenish provinces. The new law only re-establishes with certain modifications the legislation which existed before the Concordat. It removes from ecclesiastical judges all matrimonial causes, and places them in the hands of lay tribunals. Marriage is celebrated before the priest, who holds the deed; but, in case of refusal on his part, from motives not foreseen in the Austrian code, future couples can apply to the civil authorities, who are bound to proceed with the celebration of the ceremony. This timid and insufficient law gave rise to the most lively debates in the two Chambers of the Reichsrath. For, without abolishing the Concordat, or even making mention of it, it caused a breach of it, and thus must inevitably become an occasion of dispute with the "Holy Chair" and the Catholic clergy. "It was the repudiation," says M. Lavalette, "of that system which, from the sixteenth century, had almost constantly prevailed in the Government of Austria. The liberal spirit of Joseph II., so long banished from Vienna, reappeared on the scene, and was about to take the command. The moment was solemn—the struggle sharp between the representatives of the rights of the Church and the defenders of the independence of the State."

The leader of the anti-ecclesiastical party in this struggle was Dr. Mühlfeld, Deputy of Vienna, who, in the Reichsrath, moved the introduction of civil marriages as they were practised in France. The French legislation, he said, had perfectly drawn a distinction here between the sphere of the State and that of the Church. The contract constituting the family is a civil act, the conditions of which the civil law dictates and which is consecrated and proved by civil authority. After that the different denominations are free to consider marriage as a sacrament or a religious ceremony, to accord or to refuse their benediction, and to lay upon it such conditions, or claim for it such favours, as they may see fit.

This speech called up many opponents. Then M. Von Hasner rose and made an anti-State-Church speech, from which we make the following quotation:—

> It is well known that since the middle ages the development of the State has provoked a secular struggle, and that the Franconian emperors, and the greater part of other emperors, have not ceased to defend the rights of the civil power against the usurpations of the Church. Austrian sovereigns have also played their part in this struggle, and Joseph II. has not been isolated. What is transpiring now is but an episode—but a phase of this long work of emancipation. What Joseph II. wished to do was to give up to the State the powers that were essentially hers. That is our wish also, only we wish too what was not fully comprehended at the end of the last century, the liberty of the Church. Nevertheless, with a free Church we wish an independent State.

Count Antoine Auersperg followed in the same direction:—

> It is only at the cost of many defeats that we have at length obtained conquest and liberty. Parliamentary life was inaugurated in Austria after Solferino. Since Kœnigsgrätz it has triumphed, and a new period, full of hope, has commenced; only it is necessary to free the State from the yoke of the Church. When I see in the Concordat the Holy Chair granting to our monarch, as a concession of Papal benevolence, that which has always been considered as an essential right of sovereignty, my patriotism is filled with indignation, for I seem to see Austria of the nineteenth century sink humiliated into the ditch of Canossa in penitence for the Josephism of the eighteenth. The Church and the State had made an offensive and defensive treaty of alliance to maintain absolute power in their own hands—neither has gained, and the people still less. Now, all that should cease. The State can no longer play the part of sacristan and the Church that of agent of police. Their mission is different, their estates should be separated. This separation will strengthen that moral sentiment which ought to form the basis of society. It is said that the Concordat ought to strengthen religious sentiment in Austria, but this result does not seem to have been attained, for the address of the bishops is full of murmuring on the laxity of morals. The fruits of the Concordat, then, have been bitter, for at the price of slavery of the State we have not even obtained moral amelioration, but the contrary.

Count Auersperg ended his discourse by quoting the famous programme of Cavour, "A free Church in a free State."

Here we see how the idea of separation between the functions of the Church and of the State is taking hold of the minds of men eminent for eloquence and influence in their own countries, but with whose names we in England have perhaps been too little familiar. M. Lavalette refers to it, and remarks upon the "prodigious success" of the idea. Let us listen to his language, for he, too, in France, belongs to the new school:—"In part of America it has been completely adopted, it gains gradually the assent of all friends of liberty in Europe, and will end by being introduced into all civilised countries, because it is in harmony with the modern conception of a State. The *rôle* of the State is to guarantee to the citizens security and order. What it owes to philosophical or religious opinions is liberty, it must not persecute or shackle them; neither must it protect, organise, or endow them. To be efficacious and bear good fruits, religion should be an individual sentiment, binding man to God and proving the moral moving power of all his actions. She may give birth to free associations among people whose convictions are the same, but she must cease to petrify herself in oppressive, gigantic institutions, armed with privileges, disposing of the forces of the civil power, fettering the development of spontaneous forces of the mind and heart, provoking the hostility of energetic souls, and thus extending, notwithstanding all resistance, impiety and Atheism.

"In the middle ages the *régime* of a State Church might have suited the people, traditionally moulded to obedience, but since the 16th century has spread abroad in the world the habit and the want of individual examination, this *régime* has made more sceptics than devotees. Thus it is falling everywhere. England is abolishing it in Ireland; Italy has nearly freed herself from it; Austria, who has suffered most from it, is annihilating it by degrees; even Spain herself will abolish it, at least, in part. The most remarkable thing is, that the clergy themselves already seem to appreciate the advantages which accrue to them through the separation of Church and State. They condemn this reform in the name of the *Syllabus*, they continue to demand teaching as a monopoly, and intolerance as a dogma; but when these exclusive rights are refused them, they demand full liberty, as Lamennais understood it, rather than salary and protection bought at the price of dependence."

Liberty of civil marriage has been achieved, and at the same time a blow struck at the whole power of the priesthood. Nor merely this. The debates opened up, as we have seen, the whole question of Church and State, and brought to view a condition of opinion amongst the leaders of the Liberal party, which fills us with satisfaction as to the present, and hope as to the future. When anti-State Church ideas have penetrated Austria, they have penetrated to the core of despotic power. Next week we will follow Mr. Lavalette into the question of State education.

PROGRESS IN THE SOUTHERN STATES.

ENGLISHMEN have many strong reasons for taking a special interest in the welfare and progress of the Southern States of the great American Republic. Their traditional aversion to slavery leads them eagerly to watch the experiment which is there being carried out on a colossal scale of free *versus* slave labour. The most important industry of the country is, to a large extent, bound up with the production of cotton in the United States. And we must look to the South, also, to throw the weight of its influence into the scale in favour of free trade in America, which is one of the political questions that loom in the distance.

Though reconstruction is not yet perfected, it is probable that, within another year, none of the Southern States will remain outside the Union. The obstacles to that consummation can hardly now be said to exist among themselves. Conservatives and Radicals in the late Confederate States nominally at least accept the same principles. The planters have abandoned all opposition to negro suffrage; and the new Southern State constitutions are based upon the recognition of that principle. In course of time, also, the Fifteenth Constitutional Amendment, declaring colour to be no bar to the exercise of the franchise, will no doubt be ratified by the required two-thirds majority, and thus become a fundamental law of the Commonwealth. The sole obstacle to the political reunion of North and South is the disqualifying provisions and test oath of the Reconstruction Acts, passed by the Republican majority in the late Congress. But President Grant, so far as appears, is as favourable as Chief Justice Chase to universal amnesty as the corollary to universal suffrage,

and the more moderate section of the Republicans have declined to support any longer the policy of proscription. There is, therefore, good reason to believe that the next Congress, which meets in December, satisfied with the guarantees already provided by legislation, will repeal these revengeful enactments, and open wide the door for the admission of the Southern States. When every part of the Union is once more represented in Congress, it is likely that parties will be re-cast, and new questions become the battle-field of American politicians.

The South is no longer a bugbear, and is becoming the theatre of wholesome changes. We can hardly expect that in four short years emancipation should exhibit any marked results. A social revolution of such magnitude requires ample time for consolidation. The antipathy of the white population to the coloured freedmen is still rife, the relations between them have scarcely been re-adjusted to the new order of things, and we still hear of negro wilfulness and indolence. But against such complaints may be set the remarkable fact that in 1868 the cotton crop had risen to 2,400,000 bales, and that this year's produce will be considerably more. The area of cultivation of the plant is increasing, and the yield is also increasing. If this be not the result of negro industry, how is it to be accounted for? It has always been alleged that white labour was unequal to the task of cultivating the cotton, sugar, and rice of the tropical South, and great opposition has on that ground been shown in the conquered States to the immigration of Northern adventurers. This prejudice, like many others, is fast subsiding, and the Charleston papers state that "there are now no less than 200,000 whites cultivating cotton with their own hands" in South Carolina. In Texas also the enterprising German settlers successfully raise their own cotton by free labour. Probably in the course of another year or two our Lancashire manufacturers will be receiving ample supplies of cotton from the South, at prices sufficiently low to enable them once more to command the markets of the world.

Under the slavery system the Southern aristocracy had but one string to its bow. The forced system of cultivation exhausted the soil, large tracts of land in every State became barren wastes, and the planters were for the most part at the mercy of Northern capitalists. This wasteful and ruinous industrial policy is now obsolete. "The planter," says the *Mobile Register*, "is now better paid for his crops, and is more independent than ever before. The old system of advances—leaving in many cases the crop in debt to the factor, not the factor to the crop—is a thing of the past. . . . The vast plantation system that called for importation of every pound of bacon and every bushel of grain has been superseded by a universal farm thrift that has made the man of few acres not only self-supporting and independent, but practically richer than he of many used to be." Thus a new race of small occupiers—men of capital and enterprise from the North—is springing up, and will in due time find employment for the white *proletaires*. The South is beginning to develope all its rich resources, and to embark in manufactures as well as grow the raw material. The report of the association which got up the late exhibition of textile fabrics at Cincinnati speaks in terms of admiration of "the unexpected and varied excellence of the goods sent from the South," and states that there are already a considerable number of cotton mills at work—Georgia having no less than twenty-one, and North Carolina seventeen.

Such are the gratifying results of emancipation after only four years of experience, and before even the political rights of the Southern States have been restored. The energies of the Southern whites have been aroused, and they now find the bitter experience through which they have passed to have been the best road to prosperity. The North sends them something better than capital to cultivate huge plantations at a ruinous rate of interest. New England thrift and enterprise is multiplying the productions of the soil, increasing the value of land, and stimulating the industry of the negro. No longer demoralised by the evil influence of the "mean whites" who used to prowl over the Southern States, and had no place in the social system, the freedmen have now around them examples of energy and enterprise. "The diversity of negro ants in a state of freedom," we are told, "makes the South a better market for manufactured goods than ever it has been before." Such wants are the result of, and the incentive to industry, and can only be satisfied by means of the earnings which are the fruit of a laborious life. Thus the white and the coloured races are alike reaping benefit from the revival of business in the South, and we shall heartily rejoice should the sanguine anticipations of the *Charleston News* be realised. That paper boasts that soon the twelve Cotton States "will show more prosperity than any other section in the world." How different this language from the dismal, grumbling spirit which marked the slavery era!

BANKERS' CLERKS.

AMONG the inevitable batch of real or alleged social grievances daily ventilated in the columns of the newspapers during the Parliamentary recess, not the least conspicuous or characteristic is that now being mooted by the metropolitan bankers' clerks in connection with their salaries. For a long time past there has been observable a growing discontent amongst this numerous and important section of the mercantile community, although it did not assume any tangible form until recently, when one of their body uttered a strongly-expressed complaint that the salaries received by himself and his fellow-clerks were insufficient to enable them to defray the greatly-increased cost of rent, housekeeping, and other expenses. This utterance acted like a spark upon touchwood. From all sides there arose a unanimous chorus of approbation from the clerks and book-keepers employed, not only in the metropolitan banks, but also in many mercantile establishments. It was strenuously maintained that a general advance should be made in the salaries of bankers' clerks; but those who advocated this appeared to forget that they were acting precisely on the same principle as that so often condemned by them when practised by labouring men. They overlooked the fact that the rate of wages is largely regulated by the state of supply and demand, and that where the supply is considerably in excess of the demand, in other words, where the competition for employment is highest, the rate of remuneration—whether designated wages or salaries—will be the less. No one disputes the fact that in many, probably the majority of instances, the salary received by a banker's or mercantile clerk is not such as enables him to properly maintain his present social position. Things have become much altered since the days of the last generation. The habits of a merchant's or banker's clerk some thirty or forty years ago were far less expensive than those of his representatives of the present day. But this is a matter not confined to clerks alone. The whole community are more or less concerned in it. Everybody seems to be desirous of occupying a higher social position. This ambition, good and laudable in itself, may be, and frequently is, carried to excess, leading many, in their wish to keep up appearances, to live beyond their means, and sometimes even to yield to those temptations which have furnished so much employment for the magistrate and the criminal judge. If once the principle that wages ought to be regulated by the cost of living was to become recognised, the difficulty of obtaining remunerative employment would become proportionately increased; for the capital which now keeps three persons employed would have to be divided amongst two, while the third would be left without work. The two would have to do the work of three, or more capital would have to be provided. This could only be effected by increased production; and clerks, although useful in the work of distribution, are not recognised as actual producers, like the artisan or the operative.

We mention these facts in order to show the real difficulties which surround this apparently simple question. In isolated instances, the desired increase of salary is possible, but, as a rule, the economic laws which regulate the wages of bankers' and mercantile clerks are exactly the same as those which regulate the wages of the mechanic or the factory operative. In Trades Unions the members endeavour to maintain or increase the current rate of wages by artificially restricting the supply of labour. In many cases this policy has proved successful, although its ultimate results in the prosperity of both employers and employed has been very much questioned. But in the case of clerks and book-keepers such limitations appear impossible. The number of the employed is far too large to admit of any organisation like that found existing in most of the leading trades. To some extent the clerks, as a class, occupy in the mercantile world a position somewhat analogous to that of the unskilled labourers in the industrial world. The supply is always largely in excess of the demand. Special skill and merit will invariably command increased remuneration, but where these exist not, there can be no exception. One of the great educational defects of the present day is the general inculcation of the doctrine that it is vulgar to work at any trade or mechanical calling. The youth is taught to be a "gentleman" in the most limited, not most extended, signification of the word. His means may be restricted, yet he is expected to dress well and to move in good society; and such things cost money. Even working men fall into these errors with respect to their children. There are hundreds of artisans who after procuring a decent education for their offspring, send them into the counting-house, although, by so doing, they in most cases, doom them to a life of genteel poverty. Had the policy of the parents been reversed, had they allowed their children to follow some trade or other in which the prospects of ultimate advancement were more certain, the results would have proved much happier. Educated workmen are among the great wants of the day, else why this outcry about technical education? Is it possible that we are becoming ashamed of industrial labour? If so, it is a most disastrous failing, ruinous alike to the individual and the community. When once a nation becomes averse to the personal application of the industrial arts, the days of its greatness are at an end. In this widely-spread desire to escape from the drudgery of physical toil exists a national danger which cannot be too vigilantly guarded against.

But what are the multitude of youths and young men who now occupy the post of junior clerks, or ceaselessly watch an opportunity of jumping on the counting-house stool, to do, if their hopes of pecuniary advancement or employment be so small? Some injudicious friends advise them to emigrate. More unwise counsel could not be offered. Unused to physical labour, colonial life to them simply signifies poverty, starvation, and misery. In the Sydney Night Refuge, many of those sheltered and fed by the hands of charity have been officers in her Majesty's service, curates, doctors, barristers, professors of languages and music, chemists, clerks, and the like. No skilled mechanic ever makes is appearance unless he be reduced by drink. This is a lesson not to be despised. If clerks are a drug in England, they are still more so in the colonies. But are our educated young men to sit down in despair? By no means. If, instead of crowding into one particular channel, they were to disperse themselves over others, their chances of success would become proportionately increased. They would not only diminish the heavy pressure on the labour market, but also assist in enhancing the market value of their own services. Take the question of technical education, for instance. This is supposed to concern working men alone, yet the discoverer of the famous aniline dyes was originally a student in the City of London School. Had he, like many of his companions, elected to enter the counting-house, he might, at the present moment, be one of those agitating for an increase of salary, but, fortunately for himself, disregarding the traditions of caste, he became a pupil of the Royal College of Chemistry, a decision which led to his obtaining both reputation and affluence. Nor is the case of Mr. Perkins exceptional. It is but one of many. So great is the demand for scientific knowledge, that it is not an uncommon thing for the students in Dr. Frankland's classes, at the Royal College of Chemistry, to obtain 200*l.* or 300*l.* per annum at once in some manufactory or brewery, and to have it increased to 500*l.* Salaries of 150*l.* are quite common. Numerous cases have also occurred in connection with the College and the Royal School of Mines where young chemists have got 300*l.* or 400*l.* to commence with. Where lower salaries, say from 100*l.* to 150*l.*, are given, the scientific knowledge required is merely of an elementary kind, for the purpose, perhaps, of examining soda ash, bleaching powder, or something of a similar character. These facts have been mentioned in parliamentary blue books. Yet nearly the whole of these students came from the same sources as those which furnish our present excessive supply of clerks. The fact is, the amount of labour has become unequally distributed. While our clerks are complaining of low salaries and deficient employment, the classes at our technical colleges are often languishing from want of students. In the rectification of such anomalies as this will be found the true remedy for the grievance complained of. When the competition in the labour market is lessened, salaries will rise, but until then it is to be feared that the efforts to achieve this desirable object will resemble the attempt to draw up water by means of a sieve from a deep well.

A LARGE PRICE FOR A PORTRAIT.—Mr. Millais, R.A., the great painter (says a New York paper), was recently requested to undertake the portrait of Miss Cunliffe Brooks, daughter of the rich Manchester man. Mr. Millais replied that he didn't like portrait-painting, and no longer engaged himself in that branch of art. He was then asked to name his price. Thinking (it is said), to frighten away the applicant, he fixed it at 2,000 guineas; but either to his great delight or great disappointment—we don't pretend to know which—the picture was immediately ordered.

Foreign and Colonial.

FRANCE.

The Emperor Napoleon has so far recovered from his illness that he has been able to leave the seclusion of St. Cloud, and appear in the streets of Paris. On Friday he drove through the Bois de Boulogne, and down the Champs Elysées to the Boulevards, returning by way of the Rue de la Paix and the Rue de Rivoli. His Majesty presided afterwards at a Council of Ministers. When this became known on the Bourse there was immediately a rise in prices. His Majesty is said to look somewhat thinner than usual, but bears no other trace of illness in his appearance. The *Patrie* states that he has now resumed his ordinary labours, and has signed a large number of decrees, one of which relates to the reorganisation of the administration of the Ministry of War.

The Emperor was out again for a drive on Sunday, and is said to be gaining strength. In a few days he is expected to resume his ordinary occupations. The *Patrie* announces that henceforth it will consider it unnecessary to continue to publish a regular bulletin of the Emperor Napoleon's health, as his Majesty is now on the high road to complete recovery.

"The Emperor," says the *Liberté*, "is said to have been much surprised yesterday at the very exceptional kind of interest his presence appeared to excite." Small wonder (says the *Times* correspondent), if we consider how powerfully his illness and absence have contributed to a fall in the funds, by which thousands have been impoverished and not a few ruined. There have been some sadly dramatic scenes in and about the Bourse of late, and fathers of families have been seen cursing their fate and tearing their hair in despair at their ruined fortunes.

The *Patrie* announces that, in consequence of the very decided improvement in the Emperor's health, the Eastern journey of the Empress will very probably take place. It is given out that she will leave Paris on the 20th or 21st of this month by railway. At Venice her Majesty will be strictly *incog.*, and only four persons are expected to be presented to her—namely, the Prefect of Venice, the Port Admiral, the Syndic, and the General commanding the garrison. Her Majesty will sleep on board her yacht, the Aigle, but will visit the monuments, attended, probably, by the accomplished Cicerone, Signor Barrozzi, the director of the Correi Museum. The municipality desires to give the Empress an opportunity of seeing the Piazza San Marco illuminated *a giorno*. Both Victor Emmanuel and Prince Humbert may be expected to pay their respects to her Majesty. On leaving Venice she will proceed to Corfu, and there breakfast with the King of Greece. The next stage is to be Athens, where a day will be spent. Constantinople comes next. A whole week there is on the programme.

Prince Napoleon has gone on a yachting excursion along the French and Italian coasts. He will be absent for a fortnight.

When Prince Napoleon went to see the Emperor the day after his famous speech, he was received in the usual friendly way. "I should not have said all that you said," the Emperor observed, "but, after all, it is as well it should be known that all that is possible with the Empire." M. de Forçade complained much of the Prince's speech. It was hard that when Ministers were maintaining a system approved by his Majesty they should be liable to such attacks from one so near the Throne.

The *Journal Officiel* contains an Imperial decree sanctioning and promulgating the Senatus Consultum which was voted in the French Senate on the 6th inst. The decree was signed by the Emperor Napoleon, at St. Cloud, on Wednesday last.

It is stated that at the last council the meeting of the Legislative Body was definitely fixed for the 25th November.

The *Indepéndance Belge* says:—"For some time different journals have been busying themselves with some pertinacity with the question of the regency, and not only has the Emperor's recovery not put an end to their discussions on this delicate subject, but their polemics assume a sharper and more personal character. The *Opinion Nationale* first raised the question by giving currency to the idea that the dynasty would have a better chance of permanence, in case of need, under the regency of Prince Napoleon than under the Empress. The *Figaro* immediately took the part of the Empress; and now the *Public* takes up the same cause with a bitterness of language and a richness of sarcasm towards Prince Napoleon which manifest considerable irritation in the spheres whence this journal derives its inspiration—that is to say, the coterie of which the centre is M. Rouher, who has always enjoyed in a high degree the sympathies of the Empress, and who has in no degree lost the confidence of the Sovereign since he has been only President of the Senate. M. Rouher makes no scruple to accuse Prince Napoleon almost directly of a design to lay hands on the crown, under the title of Napoleon IV. But it is neither at the Palais Royal nor at the Luxembourg that we must seek for a decision. It is the nation which has more to say than any high functionary, or any "officious" journalist, as to what it prefers and what it desires.

Some of the friends of M. Ledru Rollin have expressed their willingness to become bail for him until his trial, and they call upon the French Government to name the sum it will require. They offer to pay the amount at once; so that M. Rollin may return with safety to France.

It is said that the Emperor has told M. Duvergier, Minister of Justice, to let the press alone for a time, and only to take notice of exceptionally serious cases. This is very probably true, since the papers have been very free with his Majesty during the past week—perhaps too free. The following is from one of them:—

The Emperor seems to be becoming a valetudinarian. Here are we, then, condemned to periodical alarms, to crises and panics every time that an indisposition shall retain in his room the sickly sexagenarian who governs us. A fine thing, indeed, and worthy of the people of 1789, to see its tranquillity, its affairs, its internal development and foreign relations suspended to the various phases of a rheumatism, since "rheumatism" is the official title of the malady from which the Chief of the State is suffering!

Speaking of the future of France, *Figaro* says:—"No one desires the Prince Napoleon, no one dreams of the Comte de Chambord; the Comte de Paris would be only an expedient; and for a Republic a Washington is needed. That is what causes alarm."

At a meeting held in Paris on Saturday, one of the speakers, after citing some opinions of the Emperor respecting colonial warfare, proceeded to prove that his Majesty had stolen his ideas from Citizen Cure, one of the representatives in the National Assembly of 1793. Up rose the commissary, and insisted on the speaker withdrawing the charge against the Emperor. "What charge?" inquired the audience. "Plagiary," shouted the functionary. A burst of laughter echoed round the hall. One mischievous youth cried out, "What's that, Mr. Commissary?" "Why, high treason, you fool," replied a sarcastic voice near the platform. "Give him six months, then," exclaimed another. The speaker was about to resume, when the commissary, red with rage and vexation, and unable to induce the speaker to retract so heinous an accusation against his Imperial master, broke up the meeting. The audience, as unfortunately French audiences are wont to do, hereupon behaved like a lot of schoolboys, and many of them, it is said, were marched off to the lock-up.

SPAIN.

It is again announced that 24,000 men are to be sent from Spain to Cuba; and, lest anyone should suggest the financial difficulties in the way of such an undertaking, it is added that commercial firms in Havannah have offered to provide 90,000*l.* towards the cost of their transport. Financial difficulties, however important, are not the only ones with which Spanish troops in Cuba may have to contend. General Prim is about to return to Madrid.

The *Official Gazette* publishes a Ministerial decree ordering proceedings to be taken against the Bishops of Santiago, Osma, and Urgel, in the Supreme Court, on the charge of disobedience to the commands of the Government.

The revolt of the National Guard of Madrid, briefly announced in our impression of the 10th instant (says the *Daily News*) had a more serious character than might have been supposed. A telegraphic despatch, containing full particulars of the occurrence, which our Madrid correspondent forwarded, was stopped by the Government, who would not allow it to be sent. At five o'clock in the morning it seemed as though a conflict must occur, as a delay of ten minutes which had been offered to the men was about to expire. A few minutes later, however, the insurgents gave way, evacuated the building, and bloodshed was avoided, though terrible excitement, our correspondent writes, prevailed and was still prevailing.

The Spanish papers are much excited by the recent report by Atlantic cable that the United States Government is disposed to recognise the Cubans as belligerents. The *Irurac Bat* says that the rich island, so much coveted by the Americans, is in jeopardy, and that the Government ought to keep an eye upon it constantly. The *Diario* of Barcelona declares that the fibre of the national honour has been stirred by the insults of the United States, and that its Minister has been guilty of unheard-of meddling in the domestic affairs of Spain. "We hope," it adds, "that the Government will reply to this manifestation of the Americans, as O'Donnell did to the English during the African war. A truce between parties, prudence among our governing powers, energy to master as soon as possible the insurrection in Cuba—such are the true aspirations of Spanish patriotism. Notwithstanding the United States, Spain will know how to maintain her flag and the dignity of the nation beyond the seas."

GERMANY.

Count Bismark arrived on the 9th at Pausin, near Stargard, from Varzin, and had an audience of the King. The Count took part in the day's manœuvres, and was present at the banquet to King William given by the notables of the district.

The elections of the Grand Duchy of Baden have terminated, and the result of the votes in the different colleges has been transmitted to Carlsruhe. The majority is obtained by the National party, favourable to Prussian in influence, against which the two extremes, the Ultramontanes and the Democrats, were continually struggling.

A terrible accident took place on Monday at Kœnigsberg, during the festivities in honour of the King. The railings of a bridge gave way in consequence of the pressure of a crowd upon them, and twenty-four persons in various ranks of life were killed.

AMERICA.

The Conservative Republicans of Mississippi have confirmed the nomination of Mr. Lewis Dent for Governor, and the Democratic Convention of Wisconsin have nominated Mr. Robinson for Governor, and have passed a resolution in favour of the taxation of bonds.

General Canby, commanding in Virginia, will issue a proclamation convening the Legislature on the 6th of October. The test oath will not be required of members.

The New York journals state that in an interview between Mr. Fish, Secretary of State, and several foreign Ministers, it transpired that the Administration has determined to recognise the belligerency of the Cuban insurgents before Congress should meet. Such recognition was only temporarily delayed through the exertions of Senor Roberts, the Spanish Minister, who has urged the Administration to consider the serious consequences which were likely to follow, as Spain would exercise the right to search American vessels, under the treaty of 1795, stating further, that in case of war, which probably would follow, Spain would not be bound by the stipulations of the Treaty of Paris prohibiting privateering.

Up to the present time, the following is a record of State action on the fifteenth amendment to the National Constitution: — Complete Ratification: North Carolina, West Virginia, Massachusetts, Wisconsin, Maine, Louisiana, Michigan, South Carolina, Pennsylvania, Arkansas, Connecticut, Florida—12. Defective Ratification: Kansas and Missouri—2. Rejected in Delaware and Kentucky—2.

A severe storm raged on the 8th instant in the New England States, seriously injuring the telegraph lines and destroying and unroofing numerous churches and other buildings in Boston, where the damage is estimated at over 1,000,000 dollars. Several towns of Massachusetts, Maine, and New Hampshire have suffered much damage.

The American press comment at great length on Canadian affairs, and generally predict an early separation of the British American colonies from the mother country.

The President has appointed General Sherman Acting-Secretary of War until the appointment of Mr. Rawlins' successor is made.

The dreaded cattle plague has again appeared in Ohio, having been, it is said, introduced by some cattle brought from Texas.

AUSTRALIA AND NEW ZEALAND.

A telegram from Melbourne, dated August 12th, states that the Land Bill has passed through committee of the House of Assembly with but few alterations. A committee of inquiry into the alleged corrupt administration of the public lands had been appointed. The estimates had not been passed, but an additional supply has been granted. Considerable excitement prevails in reference to the discovery of diamonds.

Intelligence from New Zealand announces that the rebellion is increasing, and that great alarm prevails. The 18th Regiment had been detained in the island.

FOREIGN MISCELLANY.

The olive crop in Portugal is reported to be a failure throughout the country.

The Belgian Government has decided not to send a delegate to the Œcumenical Council at Rome.

The French wine crop of the current year is estimated at the enormous total of 1,320,000,000 gallons.

Prince Charles of Roumania is expected to arrive in Paris, and to be received *en famille* at St. Cloud on Wednesday or Thursday night.

The Grand Duke Nicholas of Russia had a narrow escape in a train which the other day ran off the rails near St. Petersburg. The guard was killed, and many of the passengers much hurt.

Correspondence from Tahiti to the *New York Times* severely blames the uncourteous conduct of the Duke of Edinburgh at Tahiti to the American and French authorities. These reports, however, must be taken for what they are worth.

The colliery explosion near Philadelphia turns out not to have been attended with results so fatal as was at first stated, the number of deaths being 110 instead of 200. The disaster has made 59 widows and 109 orphans, for whose relief a subscription is being raised.

A letter from Toronto says the crops present an unusually fine appearance, and there is every prospect that this year's harvest will be the largest and most satisfactory ever gathered in Canada. The consequence is that enterprises of all kinds are receiving plenty of assistance.

As a sign of the goodwill existing between Spain and Portugal, and of the wish that exists on the part of the latter to give a public proof thereof, his "faithful" Majesty has conferred on the Regent Duke of Serrano the Grand Cross of the Order of the "Torre y Espada."

THE EXPECTED FAMINE IN INDIA.—It is stated that information just received from the north-western provinces of India is calculated to relieve the anxiety lately felt concerning the expected famine. The rains had come in time to save the growing crops, which were then—early in August—sufficiently promising to dispel the fears recently entertained from the drought and extreme heat.

THE POPULATION OF INDIA.—A census of Oude, taken last February, shows that the population is so much as 11,220,747, instead of eight millions, as was always estimated. Of these only 1,195,879 are Mohammedans, 6,431 Christians, and 10,002,731 Hindoos. This raises the population of India, without the Feudatory States, to 156 millions, and of all India to 205 millions, estimating Bengal at only 38½ millions.

KILLED BY LIGHTNING.—During a violent storm which broke over Antwerp on Friday afternoon, ten

labourers and two boys sought shelter from the rain under a small shed. Suddenly, with a terrific clap of thunder, the electric fluid fell upon the group and struck down four of them. One, a man of fifty, was found to be dead, the second afterwards recovered consciousness, but is in a critical state; the others, lads of eleven and twelve respectively, were soon restored to animation, and are believed not to be injured.

M. GIRARDIN AND PRINCE NAPOLEON.—The *Figaro* reports a conversation which it says took place between Prince Napoleon and his friend Emile de Girardin. One day after dinner the Prince blurted out the question, "Supposing the course of events made me Emperor—not that I wish it, Heaven knows—what would you do?" The great Emile was, as usual, equal to the occasion. "Monseigneur," he replied, "I would immediately drive to the Strasburg Railway and take a ticket for Baden, and I should remain there until the end of your reign. I don't think I should have very long to wait."

THE MAHARAJAH OF JEYPORE has been appointed a member of the Legislative Council of India; and the *Bombay Gazette* says that the appointment gives great satisfaction, the Maharajah being known as a sensible man and a good administrator, and having got some popularity amongst Europeans by throwing off some native prejudices. He has been giving a magnificent ball at Simla in honour of the Earl and Countess of Mayo—at a cost, it is said, of about 2,000*l.*—and it opened with a set of quadrilles in which he danced with the countess for his partner, and in which he is said to have done his part well, although with a little hesitation and stiffness. "A feather shows how the wind blows—a rajah dancing at Simla with the Countess of Mayo proves that the disintegration of peculiar native notions is going on fast."

OUTRAGE ON AN ENGLISHMAN.—A truly barbarous act took place at Lorca, Spain, a few days since. A peaceful stranger was walking in the Alameda, or public garden, of the town. He was recognised as an Englishman, and on the supposition that he was a Protestant this inoffensive man found himself surrounded by a set of savages, who, armed with sticks, hunted him as though he were a mad dog, broke his teeth, disfigured his face, struck his head, covered his body with bruises, tied his arms together, and led him into the public place, pulling out his beard, striking him with sticks and their fists, and cutting him with knives as they went along, while with tremendous yells they demanded the head of the heretic. They then took him in the direction of the magistrate's house, to obtain permission to execute the man in his presence. The authorities, however, had been informed of this revolting incident, and hastened immediately with volunteers of liberty to save the victim and arrest the guilty persons, of whom twenty were taken.

DESTRUCTION OF CHIGNONS.—A great noise was heard the other morning in one of the most elegant houses of the Rue de Rivoli, Paris, and soon after the people thus attracted before the doorway saw a well-dressed man rushing down stairs with an indefinable bundle of things in one hand and a bottle in the other. He threw down the bundle in the middle of the courtyard, and poured upon it the contents of the bottle, to which he set fire, causing the whole to blaze furiously. Several women were then heard crying and sobbing upstairs in the most pitiful manner. It turned out afterwards that the gentleman has a wife and three daughters, who evince an inexhaustible and immoderate love for false chignons. They possessed already twenty of these artificial ornaments, and were going to purchase four more—larger and thicker, in accordance with the very latest fashion—when the angry husband and father, tired of being continually called upon to satisfy such an extraordinary taste for chignons, seized the whole stock, got a litre of petroleum, and set the false hair blazing in the court, to the great amusement of all present.

M. DE MONTALEMBERT, who is supposed to be near his end, has written a letter expressing the warmest sympathy with that memorial by the Trèves Catholics against the supposed objects of the great Œcumenical Council, the drift of which we explained in our issue of July 17. M. de Montalembert would himself gladly have signed this memorial against the proposed Ultramontane policy. He is overcome with humiliation that it should have been left to German Catholics of the Rhine "to take the initiative in a demonstration which would have so well become the antecedents of Catholic France." He speaks, he says, from the very border of the grave. Though he has not yet attained the deliverance "for which he sighs, and which God, in His good pleasure, sees fit that he should so long wait for, still the end of his sufferings cannot be far off, and already he seems to feel that he has the power given him of seeing men and things here below with that sincerity and independence of which death alone can accord the privilege." Does not this really mean that M. de Montalembert, with eyes purified by the immediate shadow of death, sees that the Holy See is not infallible?—*Spectator.*

A WILD BOY OF THE WOODS.—The American papers state that considerable excitement exists in East Davenport and Gilbert Town in consequence of a wild boy, who has been seen by several people prowling about the woods at the back of Judge Grant's farm, and on the bank and islands of the river. About a week ago a man returning from a shooting excursion saw what he at first took for some wild animal crouching by the bank of a river. It suddenly plunged in, and emerged with a fish, which it devoured ravenously. Getting closer to it, he saw that it was a boy, apparently about fifteen or sixteen, entirely without clothes, and covered with light sandy hair, of a silky appearance. He plainly saw the face, and describes it as revoltingly ugly and brutal in its aspect. He attempted to approach it, but the creature became alarmed, and, taking to the water, swam to a neighbouring island, and hid among the sedges. On returning home he gave information, and a close look-out has been kept. The creature, whatever it may be, has been seen twice since, and the wild boy of the woods will doubtless be shortly captured.

THE FENIAN CONGRESS, in session for some days past at New York, has concluded its labours and adjourned. John Savage resigned his post as Head Centre, and left the hall, but the congress re-elected him, and he again accepted the arduous office. There was much said about the Fenian funds, but very little that was satisfactory was elicited, excepting that they were dwindling on account of unending quarrels in the courts. O'Mahony, one of the litigants, said that if he got possession of the money it would be at once handed over to the brotherhood, and he denounced his opponents for endeavouring to get possession of it on the flimsy pretext of wanting to "distribute it to the Irish State prisoners." A resolution in favour of the Cuban insurgents was passed. The Fenians claim to have 1,015 "circles" in existence in the United States and Canada. Their most prominent operations just now—so far as is apparent to the outside world—are devoted to the lawsuits about the Fenian funds.—*Letter in Times.*

THE INTERNATIONAL ASSOCIATION OF WORKING MEN has just opened its fourth Congress at Basle. About sixty delegates were present. The report of the Central Committee, which was read at the first sitting, contained an account of the strikes which had taken place in Europe during the year, and a defence of the position assumed towards them by the Association. "We shall try all the means that the suffrage gives us," said the report in conclusion; "and if we do not succeed we must have recourse to more energetic means—to a little bleeding, which is sometimes necessary." This peroration was applauded, it is said, by some of the delegates present. The Belgian report stated that the association had made progress in Belgium, and would soon inspire so much terror there, that no one would any longer dare to persecute it; and moreover, that it had gained over the Lyons workmen, but not without resistance, as they were under the influence of political ideas of another period. The reports were received with some impatience, and a desire was frequently manifested to dispute the statements and views they contained.

SCENE AT AN AMERICAN SCIENCE MEETING.—Quite a scene occurred at the meeting of the American Scientific Association in Salem on Wednesday. Mr. J. S. Grimes undertook to read a paper containing the following remarkable theory: "The ocean once covered the globe; the continents, with their present outlines, rose from the bottom of the sea more than three miles, and came within a few hundred feet of the surface of the sea, within reach of the waves, before any of the present mountains were created. The waves, beating upon the rising borders, abraded them, and the sediment, being deposited on a continent near the border, produced depressions, and these, by reaction, produced elevations." Before Mr. Grimes had begun to get through with his reading, he was interrupted by the chairman, Professor Agassiz, who said the meeting was pressed for time, and that Mr. Grimes didn't "understand the elementary principles of geology." Mr. Grimes pathetically remarked that Professor Agassiz wanted "to bring back the days of the Inquisition." Prof. A. said that it was his business to see that "the time was not needlessly frittered away." Mr. Grimes asked, sarcastically, "if the glacial theory had been adopted by the geologists of the last thirty years." Professor Agassiz good-naturedly responded that "he did not care whether it had or not." Prof. Hall then knocked Mr. Grimes's theory into smithereens, and the meeting proceeded to more important matters.—*New York Tribune.*

THE NEWTON-PASCAL FORGERIES.—There is every reason to believe that the "preparer" of the too-celebrated Newton-Pascal letters has at length been discovered. A man was arrested in Paris, on Friday last, on a charge of forgery, and appearances point strongly to the conclusion that he is the originator of the letters of Pascal, of Newton, and of Galileo, the first appearance of which created so much excitement some three years ago in the scientific world. In England every one had long been convinced of the spuriousness of these papers; but in France, M. Chasles, their literary godfather, still clung to the belief that they were genuine, in spite of the overwhelming proofs to the contrary, adduced by the late Sir David Brewster in England, and by MM. Henri Martin, Faugère, and Leverrier in France. Only last month, at a stormy meeting of the Académie des Sciences, M. Chasles again declared his belief in the genuineness of the documents produced by him, although he still declined to give any clue to their origin. It would seem that after this meeting so much pressure was put on M. Chasles to disclose the name of the man who had brought him the papers, that he at length gave way. Information was at once sought for as the occupations of the person named. It was found that he was an assiduous student in the reading-room of the Bibliothèque Impériale, and that there was a striking coincidence between his researches in the library and the appearance of new documents bearing on the Newton-Pascal controversy. He was also shown to be in the habit of frequenting the MSS. department and studying the handwriting of Galileo, Pascal, &c.—in fact, the suspicion against him became so strong that last week M. Chasles himself applied for a warrant against his purveyor of MSS., who was, as we have said, arrested on a charge of forgery on Friday last. We should add that no one ever suspected M. Chasles himself of being more than the dupe of an ingenious manufacturer of old letters; it is reported that he has paid more than 150,000 francs (6,000*l.*) for these valuable documents.—*Pall Mall Gazette.*

THE WORKING OF THE LIQUOR LAW IN MASSACHUSETTS.—The New York correspondent of the *Daily News* says:—"In the New England States, the ranks of the Republican party are already shattered by the agitation of the liquor prohibition. In Massachusetts the trouble has almost reached the proportions of a regular split. The prohibition of the sale of all intoxicating drinks, except cider, which was passed last session of the Legislature, is now in force, and although it has closed the 'bars' and most of the large drinking shops, and may have somewhat diminished the quantity of liquor drunk, that quantity is still enormous. There is hardly a tavern in the State which does not sell it quite freely—not at the bar, that would be illegal; but in a room off the bar, and in restaurants. In Boston, if a man wants anything to drink, he steps into a restaurant, seats himself at a dining-table, and there can be served with any kind of drinkable he pleases. Moreover, to the luxury of drinking is now added the luxury of breaking the law; for even in the most law-abiding community in the world—and this term may, perhaps, be more safely applied to Massachusetts than any other State—stolen waters are sweet. So that on the whole the liquor law may be pronounced by all calm observers, a complete failure. One section of the Republican party is already thoroughly disgusted with it, and proposes to kick the prohibitionists out of their ranks for having made the question a mere means of pushing the fortunes of a few politicians; another section makes no secret of its intention of voting the Democratic ticket as the surest means of getting rid of the law; and altogether the prospects of the party in the State are not brilliant. The violations of the law are sure to increase in number and boldness as the months roll on; for, of course, the vigilance of the constables is sure to relax—if from nothing else, from sheer fatigue. A law which vast numbers of respectable people in every part of the State are ready to violate if they get an opportunity, cannot be even tolerably enforced without a police such as neither Massachusetts nor any other American State has ever had, or is ever likely to have."

WORKING CLASSES IN THE UNITED STATES.—Mr. Robert Cowings by has furnished the *Spectator* with another letter on the working classes of America. California has found great favour with the working men, and those who leave it are generally anxious to get back again. The climate is pleasant, while wages are high and the food is cheap. The great want of California is female labour. Men are frequently employed in occupations that ordinarily belong to females. Some facts taken from the Californian Labour Exchange show that rough and unskilled labourers get upwards of fifty shillings a week besides their board and lodging. Engineers were provided with work at rates varying from fifty to eighty dollars per month with board. Carpenters found work at wages from three to five dollars a day, and so on through sheets of official figures vouched for by the Governor of the State. It is not surprising under these circumstances that during the season the labourers of Europe pour into the United States at the rate of over 1000 a day. When strikes take place in the United States, the working men generally get the best of it. In Philadelphia the gasmen cut short the dispute with their employers by turning out the light, and the masters had to give in. There were two nights during which not a dollar could be turned after dark in a city of 800,000 souls. There is not the same facility for combination for the purposes of a strike in America as in England, and the men do not possess funds like those of our trade societies. It is to be observed that the trade societies in America mix themselves up more in political matters than ours do, and a secretary of a union declared that if they had wealthy bodies like our Amalgamated Engineers, they would elect their own President and appoint working men as Foreign Ministers. Although trades-unionism is rapidly spreading in America, it is not likely to have much influence on the future of the continent. Men of sufficient ability to officer societies can generally find in America some more profitable employment. Sydney Smith said a bishop should never argue with a Dissenting minister, but invite him to dinner; and Columbia appears to do this with her trades-union secretaries.

A GOOD BARGAIN.—A Canadian letter thus describes some of the advantages of the Hudson's Bay territory, which the Government of the Dominion have purchased for 300,000*l.*:—"The territory comprises about 2,000,000 square miles, and contains an area of about 360,000 square miles of prairie or natural meadow land. Canadians who have visited the region are seemingly extravagant in their estimate of its boundless resources and its prospects. A few particulars respecting the country may not be uninteresting or useless. The rivers afford an admirable system of internal navigation, in extent no less than 8,000 or 10,000 miles. The prairie extends from the Lake of the Woods to the base of the Rocky Mountains west, and from the 49th parallel to latitude 60 deg. The growth of vegetation is rapid; wheat, barley, oats, rye, potatoes, turnips, tomatoes, and all the ordinary vegetables attain perfection. The soil in many places is composed of a rich black vegetable loam, with a clay subsoil. Wheat has in some sections averaged 65lb. to the bushel. The natural grasses attain a most luxuriant growth, sustaining in the Saskatchewan region immense herds of buffaloes. Animals are plentiful in

different parts of the country. The buffalo, moose, elk, reindeer, antelope, mountain sheep, bear, wolf, fox, lynx, marten, mink, muskrat, otter, fisher, and beaver have for hundreds of years supplied peltries, the only article of exchange and export. The forest trees comprise the pine, the spruce, the Canada balsam, the tamarack, the bosswood, the poplar, the aspen, the Balm of Gilead poplar, the oak, the ash, and the ash-leaved maple. There are coal measures without end, and salt springs in abundance; and, if the evidence of geology is to be relied upon, the metallic resources are among the most promising in the world. Fever and ague, the bane of the Western States, are here comparatively unknown. The winter commences about the 1st of December, and the spring in the latter part of March. Seedtime commences about the 15th of April, the harvest in the first week of August. The winters are colder than in Central Ontario, but more equable than in the United States or Canada. The population of the Red River Settlement is about 14,000 souls, dwelling upon the banks of the Red and Assiniboine rivers. The people are mostly of Scotch and French-Canadian origin. We look forward to a rapid increase in the number of inhabitants as soon as a survey is made. A Surveyor-General has not only received his appointment, but is now on his way thither from Toronto."

PRINCE ARTHUR IN BRITISH AMERICA.—The New York papers contain full accounts of the proceedings of Prince Arthur during his progress through the British North American territories. His Royal Highness arrived at Charlotte Town, Prince Edward's Island, about eight o'clock on the evening of the 28th ult. It was quite dark, notwithstanding which a large crowd awaited the arrival of the gunboat Dart. The Prince, with the Corporation, proceeded in carriages through Queen-street under triumphal arches and flags, and followed by a crowd to the Government House amid genuine enthusiasm. Mayor Desbrisay introduced Recorder Lawson, who read an address, to which the Prince replied as follows:—

Gentlemen,—I am deeply touched by the address just read. Your loyalty and attachment to her Majesty's throne and person are well known to the Queen, and it will afford me the greatest satisfaction to report to her the fresh proofs of your devotion, so unmistakably evinced by your reception of her son and by the eloquent words of your address. The deep interest her Majesty takes in the welfare of her people in this portion of her dominions cannot be more clearly shown to you than by informing you that although my stay in this part of the world is of very short duration, it was her wish that I should not omit a visit to the island of Prince Edward's. I pray you to accept my hearty thanks for the kind wishes for my welfare and the cordial welcome you have given me.

On the 30th, a general holiday was observed at Charlotte Town in honour of the Prince's visit. He held a reception at noon, at which 500 persons were present. He then drove around the city with his suite, and was enthusiastically cheered by the crowds in the streets. He was afterwards photographed in his carriage under a triumphal arch. In the evening he attended a dinner at the Government House, and from there was escorted by a firemen's torchlight procession to the Colonial Building, where he opened the ball with Mrs. Mayor Desbrisay. An immense crowd was present in the building, which was elegantly decorated, and a fine supper was served. He also attended the firemen's ball. The whole party were much pleased with the warmth and cordiality of the reception. The town was brilliant with bonfires and illuminations.

SLAVE-TRADING IN THE SOUTH SEAS.—The captain and supercargo of a schooner named the Daphne, which was captured in the South Seas on suspicion of being engaged in kidnapping natives of Polynesia, have been brought up at the Sydney Police-court and discharged. The alleged case of slaving on the high seas, to which I alluded in my last letter, has also attracted attention, and although the conduct of the master and crew of the Daphne did not criminate them under the 9th section of the Slavery Act, sufficient evidence was given to show that the Queensland Act is likely to lead to everything short of a violation of that Act. Captain Palmer, of her Majesty's ship Rosario, who seized the ship, stated that the Daphne was carrying twice the number allowed per ton by the Queensland Act, and was carrying them to Fiji to meet a better market, although his licence only qualified him to trade in this human commodity between the islands and Queensland. He said had he found her empty he should have supposed her to be fitted for pigs or sheep. "She had a large open main hatchway, with two rows of shelves or platforms below running round the bulkhead on each side, the lower one being about six inches from the kelson. The width between the two ranges was about two feet four inches. She had extra water-carrying capacity, an extra galley, and, with some few exceptions, tallied with descriptions he had read of African slavers. He found 100 natives on board, one third stark naked, and the others having only dirty bits of rag about them. No interpreter being on board, Captain Palmer could not obtain information relative to the circumstances under which the natives were brought on board, and considered himself justified in discharging the kit, and bringing the vessel and crew to Sydney. It is to be regretted that he did not bring with him sufficient evidence of the kidnapping of the men, and the case is therefore dismissed, everybody being convinced, meanwhile, that this is but a sample of a trade extensively prosecuted. "The Government here" (says the Sydney correspondent of the *Times*) "think so seriously of this practice as to deem it desirable to institute a Commission of Inquiry into the alleged system of kidnapping, which will possibly lead to a correction, and I hope to the total abolition of it, and also to the repeal of the Queensland Polynesian Labourers Act, to which I have frequently alluded in terms of condemnation."

THE BYRON SCANDAL.

The tide seems to be decidedly turning against Mrs. Beecher Stowe's narrative. In America, where it was published simultaneously, the press is nearly unanimous against their countrywoman. Many of the papers deny the truth of the story, and pronounce it an hallucination of Lady Byron's, while all say that, true or false, its publication now, when all the parties are in their graves, and when it blackens irretrievably the memory of one woman, hitherto supposed to be above reproach, is inexcusable.

Lord Wentworth, the grandson of Lady Byron, has addressed a letter to the *Pall Mall Gazette* on the subject of Mrs. Stowe's article. He writes —"About three years ago, a manuscript in Lady Noel Byron's handwriting was found among her papers, giving an account of some circumstances connected with her marriage, and apparently intended for publication after her death, but, as this seemed not quite certain, no decision as to its publication was come to. This statement in Lady Byron's own handwriting does not contain any accusation of so grave a nature as that which Mrs. Stowe asserts was told her, and Mrs. Stowe's story of the separation is inconsistent with what I have seen in various letters, &c., of Lady Byron's."

Mr. John Robertson, of Brighton, writes:—"Lady Noel Byron, resided, on and off, many years in Brighton, and her circle of friends very closely coincided with my own. For most of these years I heard but of one crime of which she accused her dead husband, but latterly of two, which need not be named. Six or seven persons, more or less, known to me received her communications, three of whom were Americans. Her communications were not given as secrets, but, on the contrary, as facts to be used for the defence of her conduct, character, or memory. Some of these persons received them as Mrs. Beecher Stowe did—the Rev. Frederick Robertson for one; others thought 'her mind was touched on the subject of the separation.' In 1847, one of her best friends asked me to talk with her on the liabilities of private judgment to error when deciding questions involving criminal charges which can be properly investigated only by public tribunals. No one, I told her, had a right to repeat such charges, except as decisions of courts of law. Her stories differed; her narratives and memoranda were given away right and left. The confidantes who knew her best, her peculiarities, her troubles with her daughter, her elder grandson, her servants, never would have repeated her stories with pens and types. They thought her mind was touched. Suspicions had become delusions. Three of her friends, myself being one of them, came separately to this conclusion. The sealed papers held by her trustees, if they contain the accusations she made, can only be records of her delusions; for the charge she made most frequently is incapable of proof; and the charge Mrs. Stowe has published is comparatively recent and utterly incredible."

A letter in the *New York Herald* of September 1, signed "George the Count Johannes," of the Supreme Court of New York, gives a strange version of the Byron scandal. The writer states that he was personally acquainted with Mrs. Leigh, frequently visiting her at her rooms in St. James's Palace. He was also intimate with the Countess Guiccioli, Lady Blessington, D'Orsay, and other friends of Byron. The letter commences with the alleged insult to Lady Byron immediately after the wedding ceremony, which is interpreted as being merely a bitter allusion to Byron's deformed foot, a deformity about which he is known to have been peculiarly sensitive. Details of the first six weeks of Byron's married life are entered into with a freedom unknown to the English press. A quarrel occurring, Lady Byron sent for her governess, "the human being who was the cause why Miss Millbanke had formerly rejected Lord Byron"; and each kept their own apartments. Then it was that Lord Byron sent for his half-sister. A suspicion instigated by the "fiendish" governess became a monomania with Lady Byron, and in the first week of July, 1815, Byron was indirectly accused by his wife of the crime now laid to his charge. This monstrous aspersion caused the poet and his sister both to confront their accuser, and Lady Byron cast the responsibility entirely upon the governess, of whom Byron afterwards wrote the well-known

Born in a garret, in the kitchen bred.

Byron then determined that after the birth of his child he and his wife would separate for ever. Mrs. Stowe's narrative of the final separation is denounced as utterly false and malignant, and the following is given as the real truth of the case:—"Lord Byron left his own room and went into that of Lady Byron, to take farewell of his wife and daughter, and he had sent word to that effect. There were present the father, mother, and infant child (the nurse left upon his entrance). The husband received into his arms 'Ada Augusta,' kissed her with deep emotion, and wept. He took the hand of his weeping wife, and, while thus situated, he said, with a deep sigh, the words of his favourite author, Shakespeare, 'When shall we three meet again?' to which the wife responded, 'On earth, I hope.' Lord Byron replied, 'In heaven, I trust,' and those were his last words to her." This narrative, the "Count Johannes" says, he received from Mrs. Leigh personally, and he goes on to say that Byron himself, on his death-bed, made a declaration of the utter falsity of the unnatural charge to his friend, the Hon. Leicester Stanhope (afterwards Earl of Harrington), and "Count Johannes" states that Colonel Stanhope himself related the death-bed conversation to him.

It is stated that since the publication of Mrs. Stowe's narrative there has been at an extensive library at Glasgow a complete rush upon Lord Byron's poetry, chiefly by the young. The *New York World* says: "Byronic literature is now all the rage. The bookstore windows are filled with pictures of Byron and editions of his works, in all sorts of bindings at all sorts of prices. There was never a greater demand."

The Hon. Mrs. Norton was, it is stated, the author of the first article on the *Times* on the Byron case, endorsing Mrs. Beecher Stowe's opinion.

Mrs. Harriet Beecher Stowe, according to the *Court Journal*, gets five hundred pounds from *Macmillan* for her article on Byron, besides the sum she is said to have received from the *Atlantic Monthly*, for an article on the same subject, which appeared at the same time.

The *Star* understands that Mrs. Stowe will reply to the comments upon her "True Story of Lord Byron's Life" in the next number of *Macmillan's Magazine*.

THE ELECTION COMMISSIONS.

The illness of some of the witnesses was on Friday again the subject of comment by the Commissioners at Bridgewater. Mr. Price said he understood that Mr. Richard Smith was able to walk about the town, and if he did not offer himself for examination, the Commissioners would next week proceed to his house and take his evidence. Mr. John Browne (several times mayor of the borough) and Mr. Edward March were certified to be unfit to appear, and it was stated that Mr. J. W. Sully could not with safety be examined for some days. Several witnesses were examined, and admitted having been bribed, some of them by both sides, at the elections in 1865 and 1866. Mr. George Wilton, merchant, confessed to having given a man a situation to vote for Vanderbyl in 1866. He also intimidated the master of a vessel by telling him that he would not give him another freight if he voted for the Conservatives. This witness had seventy-four voters in his establishment, and seventy-one of them at the last election polled for Kinglake and Vanderbyl. He, however, swore positively that he never, directly or indirectly, canvassed his men, or used any influence whatever. Mr. C. Bulpin, a traveller, stated that at Vanderbyl's first election in 1866, he received 250*l.* from Allan to distribute among the voters. At Bagehot's election in 1866, witness had about 1,000*l.* from Allan. He never had anything for his trouble. Some evidence of a similar nature was given by Mr. J. Alway, a grocer. The Commissioners intend to probe to the bottom the corruption practised by the Liberals, before searching into the malpractices on the other side, and as there are yet many witnesses to be examined in reference to the corruption, it is probable that the first part of the inquiry will not be concluded until the adjournment, which, it is said, will take place on the 2nd of October. It is thought that the Commissioners will not conclude their labours much before Christmas. The inhabitants quite expect that the borough will be disfranchised.

On the Beverley Election Commission evidence was given on Saturday morning of a parcel of bank-notes having passed from Norfolk to Wreghitt at the last election. Wreghitt has been for years the election banker of the Conservatives, and the principal witness against him is a voter who went over to the other side. On Monday it came out that the packet referred to contained 150*l.* The witness Norfolk was reprimanded by the Commissioners for having concealed such an important piece of evidence when first examined. They, however, refused to accept his statement, and after a consultation ordered Mr. Norfolk's evidence to be struck out of the notes. Mr. Joseph Hind bore testimony to the wholesale bribery practised by the Liberals as well as the Conservatives at past elections, and stated that he had a book showing that money was paid so long ago as 1807. "It was usual," he said, "to pay grandmothers, uncles, and other relations, so that we drank in the system with our mother's milk." Mr. John Swales Vickers, a voter for eighteen years, and assistant-overseer and inspector of weights and measures, gave evidence of bribery at elections, both municipal and Parliamentary. The witness was examined as to the election of pasture-masters, by means of money supplied from Wreghitt. As to the distribution of gifts and charities by the pasture-masters, he believed, from 1863 down to the present time, it had been done to favour those who were supposed to be supporters of the Conservative members. The object of filling all the local offices with Conservatives was to secure a greater amount of support to the Conservative members.

AN EXTEMPORE COMMENTATOR.—James Oliphant, minister of Dumbarton, had a curious habit of making running comments, in a low tone of voice, as he read the Scriptures. Hence, as he never cured himself of the practice, those seats nearest the pulpits were the most highly prized. Here are two samples of his "pulpit notes:" Reading of the swine running into the sea, he muttered, "Oh, that the devil had been choked too!" Reading Peter's remark, "We have left all and followed Thee," the minister ejaculated, "Aye boastin', Peter, aye braggin'; what had ye to leave but an old crazy boat, and may be two or three rotten nets?"

Literature.

BRIEF NOTICES.

S. Clement of Rome. The Two Epistles to the Corinthians. A Revised Text, with Introduction and Notes. By J. B. LIGHTFOOT, D.D., Hulsean Professor of Divinity, and Fellow of Trinity College, Cambridge. (Macmillan.) This volume is the first part of a complete edition of the Apostolic Fathers. The second part is intended to include the Ignatian Epistles (genuine, interpolated, and spurious) together with the Epistle of Polycarp. The preface and indices will be issued with the second part; and the present title-page, which is only temporary, will then be superseded by another. The state of the text of the early Greek Fathers has been hitherto a reproach to an age which has done so much to restore to classic writers their ancient beauty. Dr. Lightfoot, in commencing this undertaking, promises to do much towards redeeming the reputation of Christian scholarship. There is no doubt as to the interest and importance attaching to the lives and writings of those rulers of the Church who were called to guide it during the transition from inspired to uninspired government. We may learn from them what parts of the apostolic ministry were intended for the mere foundation of Christianity—what parts were intended for its preservation—and how these intentions were fulfilled in the ministry of the Apostolic Fathers and their contemporaries. The form of this earliest Christian literature explains its origin and object, and it is widely different both in scope and character from the literature of the next age. We have no essays, or histories, or apologies from Clement, Ignatius and Polycarp, but only letters. The church in their day had not to maintain its ground amid heresies and controversy, but as members of a newly-organised body they were called to edify one another in faith, and hope, and love. The Apostolic Fathers occupy an important place with regard to the history of the canon. In their custom of quoting the words of Scripture in all their writings, we may perceive one mode in which the Church and its rulers became the vehicle of evidence to the sacred record, and the means of preserving it pure. When Clement or Ignatius cites a passage of St. Luke or St. Paul as inspired, the citation serves at once the purpose of preserving to posterity their testimony to the inspired character of the writings, and of enabling us to identify those writings with such as have been transmitted to us as Scripture. Very few writings of classical or Christian antiquity are so well authenticated as the First Epistle of Clement to the Corinthians. It was widely known and highly esteemed at a very early date, and the testimonies in the ages immediately following the Apostolic Fathers are precise and definite, and come from the most diverse quarters. It is found in the Alexandrian MS. of the Greek Bible bound up for convenience with the books of the Canon, and Eusebius speaks of its being publicly read in very many churches. Only one MS. exists or is known to have existed since the revival of learning, and from this Dr. Lightfoot's text is derived. This Alexandrian MS. was presented to Charles I. by Cyril Lucar, patriarch first of Alexandria and then of Constantinople, and brought to England in the year 1628. It was transferred from the King's library and placed in the British Museum in 1753, where it now is. The epistles of Clement are written in the same hand with the rest of the MS., and the whole may be assigned to about the middle of the fifth century. As the edges of the leaves are worn in many places, and the vellum is in other parts very fragile, words or parts of words have occasionally disappeared. Moreover, the use of galls by the first editor, Patrick Young, has rendered some passages wholly or in part illegible. In addition to this, a leaf is wanting towards the close of the first epistle. In Dr. Lightfoot's text, brackets mark the portions which have perished or are illegible in the MS. and which have been supplied by conjecture. In filling in the lacunæ, Dr. Lightfoot in each case names the critic who first suggested the reading adopted, and throughout the epistle he has availed himself of the citations of Clement of Alexandria. We find in the notes as well as in the text of this volume, the same sound scholarship and critical sagacity that distinguished Dr. Lightfoot's works on the Epistles of St. Paul, and when the second part is completed, we shall possess a work that will leave little to be desired by students of the Apostolic Fathers.

The Scriptural Doctrine of Hades. By the Rev. GEORGE BARTLE, D.D., Principal of Walton College, Liverpool. (London: Longmans.) The subject discussed in this volume demands more attention than is usually given to it, but it is perhaps better left untouched than treated with a superficial dogmatism. From the numerous advertisements at the close of this book Dr. Bartle appears to be a voluminous writer, and after reading the titles of his various volumes we are not surprised that he should attempt to reveal the mysteries of the unseen world. Among some of the minor "works by the same author," we notice "A "Treatise on Arithmetic for Junior Pupils," "Vulgar "Fractions Made Easy," and an "Epitome of English "Grammar," and Dr. Bartle seems to have thought that the explanation of what has been left by Scripture shrouded in obscurity, was as necessary and as possible as teaching the first rules of arithmetic, or the elements of our native tongue. His homely and inelegant style is in perfect keeping with his loose and inaccurate reasoning, and his familiarity with Divine things will prevent most persons from reading many of his pages. This is, however, one of that class of religious books which is eagerly received by "the unlearned and the unstable," and it is likely to become popular with those who want to be wise above what is written.

Seven Eventful Years in Paraguay; a Narration of Personal Experience amongst the Paraguayans. By GEORGE FREDERICK MASTERMAN, late Assistant-Surgeon, &c., General Hospital, Asuncion, Paraguay, formerly of her Majesty's 82nd Regiment. (London: Sampson Low.) This is another contribution to the literature of the War in Paraguay, and we are afraid that Mr. Masterman's "Narrative of Personal Ex-"perience" is not likely to be more popular than Mr. Thomson's "history of the war, and sketch of the country "and the people." It is very difficult to awaken general interest in a country when its locality is hardly known, and although it may be the seat of a disastrous war, it will be barely possible to find an audience who will care to listen to details. During its progress, the war between Brazil, the allied republics, and President Lopez excited some amount of public interest, but now the war is over the interest has well-nigh died out. There was not much story in the struggle, and there has not been anything very remarkable in the way in which the story has been told. Mr. Masterman entered the service of the Republic of Paraguay in October, 1861, as Chief Military Apothecary, and reached Asuncion on the Christmas eve of that year. Don Carlos Antonio Lopez was then president, and Mr. Masterman exonerates himself from the charge of running wilfully into danger by pleading the assurance of his English agents that the country was civilised and progressing, and the appearance that there seemed little fear that the peace which Paraguay had enjoyed under the administration of Lopez would be uninterrupted. Mr. Thomson's estimate of the character of Lopez is confirmed by Mr. Masterman, and he appears to have been "a monster "without parallel." We must leave our readers to listen to the author as he narrates his personal experiences, and we congratulate him that he has survived all his sufferings, and has lived to have the photograph taken which serves as a frontispiece to his book.

Table Talk. Essays on Men and Manners. By WILLIAM HAZLITT. A new edition, edited by WILLIAM CAREW HAZLITT. First series. (London: Bell and Daldy.) Hazlitt once, when speaking of himself, said, "I have, at least, glanced over a number of subjects; "painting, poetry, prose, plays, politics, parliamentary "speakers, metaphysical lore, books, men, and things." This list, extensive as it is, does not specify very precisely all the subjects on which he wrote. In painting, his criticisms (it is prettily said by Leigh Hunt), cast a light upon the subject, like the glory reflected "from a "painted window." The first essay in this series is on "The Pleasure of Painting," and it is written so as to be read by the laity with almost the same pleasure as by the profession. The other subjects are, "The Past and Future," "Genius and Common Sense," "The Character of Cobbett," "People with one Idea." "The Ignorance of the Learned," "The Indian Jug-"glers," "Living to One Self," "Thought and Action," and "Will-making." Hazlitt not only wrote much, but wrote well, and this cheap reprint is certain to be popular.

The Thoughts of the Emperor, M. Aurelius Antoninus. Translated by GEORGE LONG. Second Edition. (London: Bell and Daldy.) In this edition the life and philosophy of Antoninus has been carefully revised, some corrections made, and a few notes added; and there are some changes in the translation which bring it nearer to the author's meaning. We learn from a note that the little book has been pirated, and we gladly advertise what Mr. Long has to say upon the matter:—

"I have been informed that an American publisher has printed the first edition of this translation of M. Antoninus. I do not grudge him his profit, if he has made any. There may be many men and women in the United States who will be glad to read the thoughts of the Roman emperor. If the American politicians, as they are called, would read them also, I should be much pleased, but I do not think the emperor's morality would suit their taste.

"I have also been informed that the American publisher has dedicated this translation to an American. I have no objection to the book being dedicated to an American; but in doing this without my consent the publisher has transgressed the bounds of decency. I have never dedicated a book to any man, and if I dedicated this, I should choose the man whose name seemed to me most worthy to be joined to that of the Roman soldier and philosopher. I might dedicate the book to the successful general who is now the President of the United States, with the hope that his integrity and justice will restore peace and happiness, so far as he can, to those unhappy States which have suffered so much from war and the unrelenting hostility of wicked men.

"But, as the Roman poet said,

Victrix causa Dis placuit, sed victa Catoni;

and if I dedicated this little book to any man, I would dedicate it to him who led the Confederate armies against the powerful invader, and retired from an unequal contest defeated, but not dishonoured; to the noble Virginian soldier, whose talents and virtues place him by the side of the best and wisest man who sat on the throne of the Imperial Cæsars."

Clarendon Press Series. Shakespeare's Select Plays, Macbeth. Edited by W. G. CLARK, M.A., Fellow of Trinity College, Cambridge, and Public Orator; and W. A. WRIGHT, M.A., Librarian of Trinity College, Cambridge. (Oxford). This is the third Shakespeare Play which has been issued in this series, and with its predecessors it will be widely used by College lecturers and schoolmasters. English lecturers and teachers, who avail themselves of these volumes as class-books, will have, however, to remember that too much assistance may be given to students in the shape of notes. The mere reproduction of a commentator's opinion, must not be mistaken for a training in the study of the English language. In their numerous notes, Messrs. Clark and Wright are constantly noticing points of difference between Shakespearian syntax and our own, and in this, as well as in other points, they will aid those who are giving themselves to the critical study of their native tongue.

Facts and Fancies from the Farm: Lyrical Poems. By JAMES DAWSON, jun. (London: John Camden Hotten.) These poems "are the leisure-hour produc-"tions of a labourer on a farm." Mr. Dawson states this fact in his preface "in order that his readers may "not expect from him the grace and finish of the "classical scholar; and not to plead the drudgery "attendant on his calling as an excuse for any errors or "imperfections which may occur in the book." There is, however, considerable grace about Mr. Dawson's verses; not the grace of the "classical scholar," but that of him who is so much in sympathy with Nature as to read her open secrets, and talk of them melodiously. It would be affectation to speak of him as a great poet, or as having the promise of greatness; but there is a good deal of sweetness in this volume. His is a gift, in his own words, "to brighten all his future "days"; it may also serve to brighten a little the days of others. There is true description and feeling in these lines on

"TWILIGHT.

"Day is dying, ploughed with scars,
Night takes up the reins of Time,
Driving careful, till the stars—
Lamps that light her cloudlet cars—
Gleam athwart yon amber bars,
Royal, radiant, and sublime.

And through space that has no bound,
Grim old Silence—older far
Than his sprightlier brother, Sound—
Seems to heave and sway around,
Breathless, faint, as Age is found
Even where the Seasons are.

And the zephyrs have no zest
To embrace the willing corn,
And the stilly skies no quest,
Till the quiet of the west
Makes a motion of its rest,
As the evening winds are born.

Fainter fades the dim daylight,
Failing like some sweet song sent
Wandering on the winds at night,
Wavering till it dies outright,
Slow discoloured, as if by blight,
To its native element."

The Puritans. By ERNEST MYERS. (London: Macmillan and Co.) Mr. Myers has turned an episode of the Parliamentary War into a drama after the Greek model. Milton and a chorus of Puritans are the principal persons of the drama, which suffers from not being English. Mr. Myers's versification is good, his sentiments are liberal and well expressed. More than this we can scarcely say; a good drama this is not. It was a bold venture to put poetry into Milton's mouth; Mr. Myers's Milton is a fairly-conceived, but very faint, echo of the original.

The Vision of Socrates, and other Poems. By CHARLES WOOD CHAPMAN. (London: Provost and Co.) Every year far better verses than these of Mr. Chapman's fail of prizes in colleges and schools, and are consigned to the waste-paper basket without being printed. Mr. Chapman has no inward force needing expression in verse; his is a purely mechanical art, and he is by no means an adept in it.

The Second and Third Series of Hazlitt's Table Talk. Essays on Men and Manners. (London: Bell and Daldy.) These papers are mostly rather longer than those of the "Round Table"; they are equally characteristic, always sensible and bright. Messrs. Bell and Daldy's cheap reprints deserve the notice of our readers. The type is clear and firm, and the paper good. In paper covers, these volumes cost a shilling each; we recommend them to travellers in preference to most of the novels to be found on railway bookstalls.

The Round Table. By WILLIAM HAZLITT. (London: Sampson Low, Son, and Marston.) Hazlitt is an author now much more talked about than read. His essays, however, will always well repay perusal; they deserve a corner on the shelf that holds Addison, Charles Lamb, and Leigh Hunt. There is faculty of discrimination in Hazlitt, a quiet humour sometimes plays on his countenance, and his English is good. "The Round "Table" was intended to be the *Spectator* of its time; the series of papers was to be published in the *Examiner*, under Mr. Leigh Hunt's editorship, and Hazlitt was one of the contributors, and in this volume —one of the "Bayard Series"—his essays are collected. The papers are brief, pithy, and pre-eminently human. A brief notice of Hazlitt himself precedes them. A pleasant volume can scarcely be presented in neater form than this.

CHILDREN'S BOOKS.

A parcel of story books from the press of Messrs. Cassell, Petter, and Galpin, is, we suppose, an indication that they are not willing to be forestalled by other publishing firms in providing for the delectation of children, rather than a sign of the immediate approach of the "season." They certainly have the advantage, whatever that may go for, of taking the market before it has become glutted. *Hours of Sunshine*, by MATTHIAS BARR, is worth all the rest, and deserves the heartiest commendation. We condone the nonsense of nursery rhymes because of their merry ring, but it is well if we can have, as in this case, the mirth and childishness in combination with tender loving counsels. The opening lines are very characteristic of the rest:—

Little moments make an hour,
Little thoughts a book,
Little seeds a tree or flower,
Water-drops a brook.
Little deeds of faith and love,
Make a home for you above.

Here is another:—

Little Lizzie
Is always busy,
She's never a moment still,
And kind is she,
For she makes the tea
When poor dear father is ill.
And she sits at night,
By the candle-light,
In a chair beside his bed,
And tries to cheer
His heart, the dear!
With some story she has read.

The book is handsomely printed and illustrated by full-paged coloured engravings.——*Reynard the Fox*, illustrated by coloured pictures, written in words of one syllable, by SAMUEL PHILLIPS DAY, is a piece of book-making which we cannot appreciate. Words of one syllable are not necessarily more intelligible to the young than dissyllables, or even polysyllables, and we fancy that children will be apt either to ask for a great many explanations, or to show signs of weariness in reading this story as they stumble upon the "fair hues," "the "realm," "the liege serfs," the "train of blood friends," the "dread lord low in mien," and the "lion loth to "curb his just ire," which the first two pages furnish. ——*King Gab's Story Bag*, by HERACLITUS GREY, is more to the purpose. It consists of a string of whimsical tales, which will produce harmless mirth whenever they are read to a juvenile auditory. King Gab won his crown by his wit. He was turned out of house and home when a boy, because he couldn't carry a sack, or catch a hare, or dig a field; but he carried away with him an old bag containing a lot of comical stories, and by narrating one of these wherever he went he established an unfailing claim to the hospitality of those who heard them. Coming to the territories of rival kings, he entertains both, with their courts, at a great banquet, and persuades the subjects of either king that war is a bootless enterprise, and that a happy solution of their disputes would be to agree to elect one king over the opposing peoples. To facilitate this task, he has both the kings beheaded while every one is convulsed with laughter at his wonderful stories. Of course Gab is at once made king. These stories are good enough as such stories go, and they fully warrant the author's modest hope "that they may give as much pleasure to "the wider circle to whom I now appeal as they have "done to me and to the little audience who were the "cause of their production."——*The Magic of Kindness, or, the Wondrous Story of the Good Huan*, by the BROTHERS MAYHEW, is a strange jumble of Eastern romance, martyrology, missionary enterprise, and necromancy. The Good Huan, who was changed by the Spirit of Kindness from a revengeful giant into a compassionate dwarf, illustrates the magic of kindness wherever he goes, in a most unmistakeable manner. But there is a foundation of fact for the marvels of fiction with which the story abounds. ——*On a Coral Reef* (by ARTHUR LOCKER) is a story of a runaway trip to sea. Matthew Baylis, the son of a well-to-do farmer, does not take kindly to agricultural pursuits, and goaded by the taunts of an elder brother and his wife, is easily persuaded by an idle and daring companion to run off to sea. If he met with harsh treatment from the crew, as most boys do under like circumstances, the author has apparently no time or inclination to dwell upon such a topic. It is true he has a narrow escape from drowning when the Cassiopeia is wrecked upon a coral reef, but it will seem to most boys that master "Mat" had rather a jolly time of it on the whole, since he got a sea voyage for nothing, and found his parents settled in Australia, when, after a few months of seafaring life, and a twelvemonth in the diggings, he was seeking a night's shelter in the bush. ——*Little Fables for Little Folks*, with coloured illustrations, a smaller book than any of the foregoing, answers well to its title. The fables are after the pattern of Æsop, and have a plain and unexceptionable moral. ——*Hid in a Cave*, is a translation. It is the story of a child who was stolen by a gipsy while lying for a moment unguarded in his cradle. He was taken to a robber's cave, and until he was five or six years old did not see the light of day. When he did emerge from the darkness he proved himself to be a philosopher, and made up for his ignorance by asking questions which set off his intuitive faculty to great advantage. The delightful reunion of child and parents at the conclusion of this tale will give unqualified satisfaction to every youthful reader. ——*The Story of the Hamiltons; or, the Two Sisters*, by the author of "Mamma's New Bible Stories," is a suitable book for young girls. Either sister will furnish a very good example for the young reader, all the more fitting as having their special faults as well as virtues, which the discipline of home and school life brings out and corrects.——*Granny's Spectacles*, by the author of "A Trap to Catch a Sunbeam," has appeared in the *Quiver* magazine. It is an admirable little story for the younger children. Like the rest of this series, it is illustrated by coloured engravings.——*Flora Selwyn; or, How to Behave*, is another book for girls. Flora is a truthful, obedient, loving child, and hence learns pretty readily how to behave, but there is too much of the appearance of a conspiracy on the part of the parents to force her into habits of virtue to allow of this book being commended without reservation.——*The Boy who Wondered*, by Mrs. GEORGE GLADSTONE, author of the "Ups and Downs of an Old Maid's Life," is apparently written with the design of urging children to confess and profess their faith in Christ to every playmate and acquaintance. Mrs. Gladstone does not probably wish to foster "priggishness" in children, but her book is but too well calculated to have that effect.

Obituary.

THE DEATH OF LADY PALMERSTON is announced. It took place on Saturday morning at Brocket Hall, Hatfield, where also Lord Palmerston died not quite four years ago. Lady Palmerston was in her 83rd year. Her illness was of very short duration, and up to Friday was not considered serious. Lady Palmerston was the daughter of the first Viscount Melbourne. She was born in 1787, and became heir to her brother, the last Viscount Melbourne, in 1853. She was married twice; her first marriage was with the fifth Earl Cowper. She married the late Lord Palmerston in 1839, just thirty years ago. Lady Palmerston's death places the Cowper, the Roden, the Shaftesbury, the Denegall, and other families, in mourning.

MR. THOMAS WATTS.—Every one who has occasion to visit the British Museum reading-room will regret to hear of the death of Mr. Thomas Watts, the keeper of the printed-book department. His marked and unwavering courtesy, as well to the young and inexperienced readers as to those who more regularly frequented the place, will be long remembered. Mr. Watts died on Friday afternoon at his residence in the Museum.

MR. WILLIAM CRAIG, STONEHOUSE, N. B.—On the 9th inst. (writes a correspondent) our aged and respected townsman, Mr. William Craig, merchant, breathed his last. He had attained the ripe age of seventy-five. For many years he was treasurer of the United Presbyterian Church here, and took a warm and active interest in the affairs of the said Church as long as he lived. He was a staunch and uncompromising Liberal, and a decided Voluntary, and rejoiced in having the honour of recording his vote for Major Hamilton, in November last, so that he might testify his abhorrence of the existence of the Irish Church, and be instrumental in contributing to its overthrow. Many will remember how Mr. Craig, unable to walk to the polling-booth, was driven in a carriage, amid the plaudits of an admiring throng of on-lookers, to give the vote which might be regarded as the last public political act of his life. Mr. Craig was a subscriber to the *Nonconformist* from the very commencement of that newspaper till his death.

LIEUT.-GENERAL PERRONET THOMPSON.—This veteran reformer breathed his last at his residence at Blackheath on Monday week, in the eighty-seventh year of his age. Though the most prominent events of his life belong rather to the past than the present generation, yet (says the *Star*) there are many still engaged in active pursuits who can recall the outspoken vigour, the relentless logic, the impulsive humanity of his public action, and the gentleness and manly kindness which marked his private life. The deceased was at one time Governor of Sierra Leone, but his zeal in the suppression of the slave-trade (which it was attempted to revive under the form of apprenticeship) was considered excessive by the Home Government, and he was superseded. In 1812 he returned to active service, and was present at the battle of Toulouse, in which Wellington defeated the French under Soult, 10th April, 1814. He received his promotion to the rank of captain at the peace. After spending some time in an official capacity in India, he returned in 1821 to England, and from this time his career was literary and political rather than military. He, however, received his promotion to the rank of major in 1825, and to that of lieutenant-colonel soon afterwards. Shortly after his return to England, he became associated with Jeremy Bentham in the proprietorship of the *Westminster Review*. Some of his best-known writings appeared in the columns of this review: one of them, on the currency question, in 1824, excited considerable notice. His "Theory of Rent" (1829) went through nine editions, and produced a considerable effect in sustaining the principles of Adam Smith against Mr. Ricardo. Subjects apparently foreign to his chosen pursuits seem to have engaged his attention at this time. He wrote in the *Westminster* on an "Enharmonic Theory of Music" (1829), and "Geometry without Axioms" (1830). It is, however, as one of the pioneers of the Free Trade movement that General Thompson will be chiefly remembered. His "Corn Law Catechism," published in 1827, may almost be said to have been the first effort to popularise the question, by its lucid array of facts and arguments. He exerted himself to form various local associations for the repeal of the Corn Laws, with but partial success. When the "League" was formed in 1839, Colonel Thompson was one of the most earnest coadjutors of Mr. Cobden and Mr Bright. He sat in the House of Commons for Hull, and subsequently for Bradford, but the dissolution in 1859 put an end to his Parliamentary career. As an orator he was distinguished by force of argument and aptness of illustration. In later years General Thompson's strong Protestant tendencies alienated him in some degree from the policy of the Liberal party. In private life he was known for his gentle disposition and kindness of heart.

Court, Official, and Personal News.

The Queen, accompanied by the Princesses Louise and Beatrice, left Invertrossachs on Friday at noon for Balmoral. She had intended to drive from Coupar Angus *viâ* Blairgowrie and the Spittal of Glenshee; but owing to the inclemency of the weather, she changed her purpose, and proceeded by rail to Aberdeen, which was reached at four o'clock. The Royal party arrived at Balmoral about six o'clock. The Prince of Wales left Deeside on Friday for the south.

The Queen has presented to the Royal Academy the bust of herself executed by the Princess Louise.

The Prince of Wales arrived at Marlborough House on Saturday morning, *en route* for Wildbad, where his Royal Highness joins the Princess of Wales and the Royal children.

The Princess of Wales has been down the river Enz on a raft, an excursion which, if not dangerous, is considered adventurous. The King of the Belgians and the Duc de Nemours have visited her Royal Highness.

Mr. Gladstone arrived at Balmoral Castle on Saturday morning as Minister in attendance on her Majesty. Mrs. and Miss Gladstone are the guests of the Earl of Camperdown at Camperdown, near Dundee. It would seem that the state of Mr. Gladstone's health is still such as to require caution. His secretary, in reply to a proposal of the Dublin Town Council to present an address to the Prime Minister, states that "he still remains under medical advice to limit, as far as possible, any public exertion." Mr. Gladstone begs the council, therefore, to transmit the address to him. He reserves his thanks and the expression of his sentiments on the topics alluded to in the address for another occasion.

The President of the Board of Trade (Mr. Bright) passed through Perth on Thursday, on his way to Glen Tulchan, the seat of Mr. Bass, M.P., where he is to remain for a short time. Mr. Bright was accompanied by two daughters of the late Mr. Cobden, who went on to Pitnacree, where they are to be the guests of Mr. Potter, M.P.

The will of Mr. George Goldsmith Kirby, late manager of the Albert Life Assurance Company, who died in April last year, was proved in the principal registry on May 6, under 40,000*l.* personalty. The bulk of the property is left to his widow.

The report that Lord Chief Justice Cockburn would shortly resign is authoritatively contradicted. He is in better health than he has been at any time during the last seventeen years.

The *Echo* states that there is no foundation for the report which appeared in an evening contemporary a few days ago, to the effect that the Government had decided on abolishing Sheerness Dockyard, and implying that the workmen would be transferred to Chatham.

The Prince of Wales has directed the President of the Royal Athletic Club, to communicate to the gentlemen of the Harvard University crew his regret at being unable to pay his respects to them during their recent visit to England, and his admiration of the gallant manner in which they rowed their great race on the Thames.

Mr. Bright, writing to a gentleman in Rochdale, has expressed in strong terms his opinion of the efforts lately made to tempt working men from their allegiance to free trade by charging on it the scarcity of employment existing in some places. He says tersely, "There are knaves in the world and there are simpletons, and the one class preys on the other. The rise of 20 to 50 per cent. in wages since 1840 sufficiently justifies our policy as to foreign trade; if not, which of the repealed customs duties would the Tories put on again?" Mr. Bright believes the Lancashire people will understand that what they want is more cotton, and not more taxes on imports.

The Prince and Princess of Wales are shortly to visit Chester, and the old city is in a fever of loyalty on the subject. At a meeting on Monday 1,500*l.* was promised in subscriptions for the purpose of welcoming their Royal Highnesses in a becoming manner. The Mayor put his name down for 500*l.*

The Lord Chancellor has superseded Mr. Robert Faussett, a Sligo magistrate, for using irritating language towards the members of the Sligo Harbour Commission, to which body he also belonged.

THE NEW BEERHOUSE ACT.—The licensing sessions for the Manchester division of the county have concluded. The total number of beerhouses on the list was originally 674. Of these certificates were granted on the first licensing day to 475, and there were then suspended 200. Of those suspended the magistrates on the last day of their sitting granted certificates to 140, and refused certificates in the remaining 60 cases. In Birmingham there were claims for only 15 new licences. The police lodged objections against 56 houses, which were the resort of thieves, &c. There were objections to 116 on account of fines.

Crimes and Casualties.

A labourer named M'Grath, sixty years of age, was murdered on Saturday morning about a mile from the Cashel police-station. The crime is attributed to a private feud, and three men are in custody on suspicion of having been concerned in it.

A singular but fatal accident happened on Friday on Westminster Bridge. The hat of a middle-aged man was blown from his head over into the Thames, and the unfortunate man, in his endeavour to save his hat, fell into the water and was drowned.

About eleven o'clock on Saturday night, Mr. Francis Collett, 112, High-street, Deritend, was going along St. Paul's-square, Birmingham, in a trap, when two men jumped into the vehicle, garrotted him after a fashion, and rifled his pockets of 5*l.* worth of gold and silver.

Last week a quarrel took place between two women, at Walker, near Newcastle-on-Tyne, and on Saturday, about midnight, one of them, named Isabella Wilson, went to the house of the other, Isabella Dixon, threw stones at the door, and threatened to burst it open. Dixon put a piece of wire through the keyhole of the door, the wire entering the eye of Wilson, who was looking through the keyhole at the time. The wire, it is stated, penetrated the brain. The poor woman died on Monday morning, and Dixon is now in custody on a charge of manslaughter.

On Monday evening, about eight o'clock, Mr. Davis, a schoolmaster, was attacked at the corner of London-street, London-road, near the South London Music-hall, by three or four young men, and his watch, a gold repeater of the value of 30*l.*, taken out of his waistcoat pocket, the thieves dashing down London-street with their booty. Mr. Davis, who is advanced in years, was so surprised at the suddenness of the attack that for the moment he was unable to give any alarm, and by the time he had recovered himself the thieves were out of sight.

A few nights ago the body of an habitual beggar named Henry Trotter was found in the cellar of a house in Mount-place, Whitechapel, attention having been drawn to the place by the horrible smell which proceeded from it. At the inquest yesterday, it was stated that the cellar was the man's usual sleeping-place in the summer. The police had often warned him off, but he used to slip back again. A surgeon said that the deceased when found in the cellar had been dead twenty-one days. He died in a sound sleep, and his death was caused by neglect and starvation. The jury returned a verdict of "Death from starvation."

An inquest was held by Dr. Lankester at the Middlesex Hospital on Saturday respecting the death of Anne Weston, a lady's-maid living at Epsom, who died from wounds inflicted by herself in her throat. It appeared from the evidence that the deceased, who was described as "very religious," had lately been strange in her manner, and had written on a slate, after she had attempted to commit suicide, a statement to the effect that she had for a long time had presentiments that all her family were coming to "something bad," and that some heavy trial was awaiting them. "I fear," she added, "God has given me over to Satan, and he has tempted me to do this rash act, which I am now very grieved about." The jury found a verdict of "Temporary insanity."

A death from the administration of chloroform took place at the North Staffordshire Infirmary, Hanley, on Saturday. An important operation was about to be performed on a man named Alfred Boughey. Dr. Ross, house physician to the institution, administered to him from fifteen to twenty drops of chloroform on a piece of lint, and he had inhaled the anæsthetic three or four minutes when his pulse suddenly stopped and he died. The man had been previously examined, and, in the opinion of the medical men present, was a fit subject for the administration of chloroform; but a post-mortem examination disclosed the presence of pus or matter on the surface of the brain, and also a slight enlargement of the heart, with thinness of the walls and fatty degeneracy, all tending to reduce the nervous power of the system and predispose to death on the inhalation of chloroform. Every possible precaution was taken to prevent accidents. The coroner said this was only the second case of the kind which had occurred at this infirmary since the introduction of chloroform. The jury returned a verdict in accordance with the evidence, and entirely exonerated the medical men from blame.

A shocking case of attempted murder and suicide took place in St. George's-in-the-East on Sunday. A young man, named James Gobey, persuaded Mary Ann Chambers, a girl of eighteen, whom he had seduced, to go and live with him, and in February last she gave birth to a child. Shortly after that he began to complain of the expense of having to support them, and behaved so brutally towards the young woman that, on Wednesday last, she left him and went to her mother's. On Thursday, Gobey called to see her. Her sister told him she was out; and he then made so many inquiries about the arrangements of the family and their sleeping apartments, and his manner was so strange, that the woman told her mother and sister that she was afraid Gobey intended to murder them. On Friday evening he bought a new clasp-knive, and went to a beershop, where he said to a young man whom he knew, "I have bought this knife to kill my old woman, for I am determined that if she does not live with me she shall not live with any one else. I'll settle her, and put a stop to that." Nothing more was heard of him until Sunday morning, when he went to the house of Mrs. Chambers, snatched his child out of the arms of its aunt, laid it on its back on the floor, and was about to cut its throat with the clasp knife when the woman knocked him aside and dragged the baby away. Mary Anne Chambers, attracted by the cries of her sister, then came into the room, and Gobey immediately rushed at her, plunged the knife into her breast, and then ran out into the back kitchen and cut his throat in several places. A policeman who happened to be in the street was called in, and after some struggling succeeded in wrenching the knife out of Gobey's hand. The young woman, the medical men state, is in no immediate danger, as the wound which she had received was in a fleshy part immediately above the breast and underneath the right right collar-bone. Gobey is in a very dangerous state, and is not expected to live.

Miscellaneous.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, N.—During the past week 1,481 applications have been attended to, including those of 492 new patients.

FEMALE SUFFRAGE.—There are the names of about 5,000 women on the new burgess roll for Manchester, and between 2,000 and 3,000 female voters on the municipal register at Leicester this year, the total on the burgess roll being about 16000. There has been for some years a strong women's rights party in Leicester. The electresses of one ward have already formed themselves into an association to make the most of their newly acquired privilege.

UNIVERSITY OF LONDON.—The following is a list of the candidates who have passed the recent matriculation examination held in Canada:—June Matriculation.—Pass List.—Honours Division: John Logan M'Kenzie (Gilchrist Scholar), High School and Morrin College, Quebec; William Stewart Macfarlane, University of New Brunswick; Robert Gregory Cox, Trinity College, Toronto. First Division: Samuel Ainsley Chesley, Wesleyan College, Sackville, N.B.

THE FENIAN PRISONERS.—A mass meeting, at which it is stated twenty thousand persons were present, was held on Friday at Dundalk in favour of the release of the Fenian prisoners. Mr. Philip Callan, M.P., presided, and made an energetic speech. Resolutions were passed demanding the unconditional release of the prisoners. The tone of the meeting was respectful and conciliatory to the Government. A similar, but thin meeting, as a preliminary to the proposed "demonstration" in Trafalgar-square on Monday next, has been held on Clerkenwell-green.

FEVER HOSPITAL AT BRADFORD.—On Monday Mr. Alfred Harris, banker, laid the memorial stone of a fever hospital at Bradford. The estimated cost of the site and building is 11,000*l.* Mr. Harris, who originated the work, presents 3,800*l.* towards the cost, and Mr. Titus Salt, of Saltaire and Crow Nest, supplements that sum by the contribution of 5,000*l.* Mr. Harris offered the sum two years ago, but much delay has arisen in consequence of a controversy as to the site. At length the concurrence of all parties was obtained to a site at Penny Oaks, on the eastern side of the town. The building will be large, and the bed space double the size usually afforded even in such hospitals. Mr. Salt was absent in consequence of indisposition.

THE ARTISANS' AND LABOURERS' DWELLINGS ACT.—It appears that some of the metropolitan vestries are undecided as to the course of procedure they should adopt under Mr. Torrens's Act. At a meeting of St. Luke's Vestry, on Wednesday, the medical officer reported under the Act that certain huts or shanties in Wood's-place, Chequers-alley, were unfit for human habitation, and the vestry clerk remarked that the vestry was empowered to shut up the premises, and keep them closed until they were put in a proper state of repair. After a long discussion, the matter was referred to the Sanitary Commission, and copies of the Act were ordered for the vestrymen. In the meantime the huts or shanties in Wood's-place, Chequers-alley, remain "unfit for human habitation."

THE NEXT LORD MAYOR OF LONDON.—A deputation of citizens on Wednesday waited on the Lord Mayor (Mr. J. C. Lawrence, M.P.), and presented to his lordship a requisition signed by 1,336 of the liverymen, asking him to allow himself to be again nominated for the mayoralty. His lordship showed a slight trace of the *nolo episcopari*, but eventually yielded to the pressure. A committee was thereupon formed to promote the Lord-Mayor's re-election. On the same evening the supporters of the claims of Mr. Alderman Besley, who is next in rotation (Mr. Alderman Dakin declining to stand on account of ill health), held a meeting, and it was decided to fight the matter to the end. Unless, therefore, the present Lord Mayor should eventually retire, a vigorous contest is inevitable.

THE GREAT COLLIERY LOCK-OUT IN SOUTH YORKSHIRE has been brought to an end. On Saturday a conference took place between representatives of the Denaby Main and of the South Yorkshire Miners' Union, with the Mayor of Sheffield and Mr. Mundella, M.P., as mutual friends, and it was decided that union or non-union men should be employed in the colliery without discrimination—the point on which the dispute arose—and that as soon as possible old workmen should be re-employed. Seeing that in consequence of the strike 2,000 hands have been idle for six months, during which time the colliery has been only very partially worked by non-union men, and that the lock-out has cost the Union 20,000*l.* and the men 50,000*l.*, it is not surprising that at the conference both sides expressed a desire to form a Board of Conciliation as soon as practicable.

A FURIOUS GALE blew on Sunday, Monday, and partially yesterday, doing great damage on land and at sea. In London chimneys were thrown out and conservatories smashed in. At Lloyd's yesterday upwards of 120 vessels were reported to have been lost, in addition to some hundreds that have sustained damage. One of the most disastrous reports is again from the West of England. On Monday night the ship Avonmore, bound from Cardiff to Monte Video, and laden with coals, was driven ashore at a point near Morwenstow, a portion of the north coast of Cornwall, where the waves of the Atlantic roll in with tremendous force. Of twenty-two men on board, seven were drowned. As is usual during great storms, there is the record of some very gallant lifeboat services. The barometer continued yesterday to fluctuate considerably.

THE WALLACE MONUMENT.—On Saturday afternoon the Wallace monument erected on the Abbey Craig, near Stirling, was formally handed over by the committee of subscribers, to the town council of Stirling as the future custodiers of the structure. The monument consists of a Scottish baronial tower, 220 feet high, and 36 feet square, containing several large halls designed for the display of armour and other antiquarian relics illustrative of early Scottish history. The tower is on the highest point of the Craig, which is about 300 feet above the level of the Firth of Forth, and overlooks the field of Stirling-bridge, where Wallace achieved his greatest victory. The total cost of the monument was 13,401*l.* 1s. 8d., and the amount subscribed was 12,902*l.* 16s. 8d., leaving a deficiency of nearly 500*l.* The original estimate of the cost of the building was 7,000*l.*

RUINED BY THE "ALBERT."—On Friday, at the ordinary weekly meeting of the Board of Guardians for the West Ham Union, Mr. John Meeson, the vice-chairman, drew the Board's attention to a very sad case which had come before one of their relief committees that morning. It was that of a poor widow woman who had a short time since sunk her all in the purchase of an annuity in the Albert Life Assurance Company, which would yield her a sum of 9s. 6d. per week, imagining that she had thus secured a little provision for herself during the remainder of her life. As it was, in consequence of the failure of the company, she was left at sixty-seven years of age quite penniless, and had been compelled to apply for parish relief that day. The chairman observed that this was a very distressing case, and worthy of the board's kind consideration. Mr. Meeson added that he had written to the committee which, he believed, was sitting in connection with winding up the affairs of the company, to see if anything could be done for the poor woman.

THE ALBERT ASSURANCE COMPANY.—A large and excited meeting of policy-holders was held in London on Thursday, Lord W. Hay in the chair. At one time the confusion was of such a character that nobody could be heard. Amid a host of motions submitted to the meeting three were carried. The first rejected the schemes of the liquidators, and appointed a committe of policy-holders, who, in concert with other similar bodies, should consider the state of the company and report upon it; the second empowered the committee to test the liability of the shareholders in all the amalgamated companies; and the third declared in favour of the policy-holders having the control of the proceedings consequent upon the company's insolvency, the directors having forfeited the confidence of the meeting. At a meeting of policy-holders in Bradford on Monday, resolutions were passed rejecting the scheme of reconstruction, recommending that the winding up of the company should be entrusted to liquidators appointed by the policy-holders, opposing division of assets, supporting the proposal for an arrangement with another company, and appointing a local committee to act with the metropolitan committee.

REPRESENTATION OF EAST CHESHIRE.—There are now two candidates before the electors of East Cheshire in the persons of Sir Edward Watkin, brought forward on behalf of the Liberals, and Mr. William Cunliffe Brooks, banker, invited by the Conservatives. For the first time over a long series of years the old families for which Cheshire is famous have failed to furnish a candidate, and the battle is to be left to two Manchester men. Sir Edward Watkin has been vigorously pursuing his canvas for some days. Mr. Brooks has been suddenly recalled from the game covers, where he has been shooting, in Scotland, and his address to the "electors and non-electors of East Cheshire" appears in the local paper. Sir Edward Watkin promises a steady support of Mr. Gladstone's Irish policy, of education, and the ballot; Mr. Brooks bases his claims to support on the grounds that he is a faithful member of the Church of England, and a supporter of sound Conservative principles and measures. Both candidates are in favour of urging modifications of the French tariff so as to insure more reciprocity in reference to silk; and both express a deep sympathy in the losses Cheshire has suffered from the cattle plague, and are in favour of relieving the county from the pressure inflicted by compensation being levied in a county instead of a national rate.

AMALGAMATION OF METROPOLITAN UNIONS.—A deputation from the City of London Union waited on Mr. Goschen, on Friday, to discuss the proposed

amalgamation of the City with the East and West London Unions. The main points urged by the deputation were that the City Union did their work so well, cared for the poor so much, that there was no need for any change, and that moreover the proposed amalgamation would necessitate an enlarged cost without any adequate return. Mr. Goschen, in reply, said that it was not on account of any shortcomings on the part of the City of London Union that the amalgamation was made. He had adopted the course of forming these unions in preference to removing the sick to other and large asylums, which would have been built, and he believed his course would involve much less expense and was more expeditious. If these amalgamations had not been made, those asylums would have been erected at a very large cost. This particular amalgamation was not penal at all. One guardian remarked that if the parishes had been appealed to against this amalgamation, there would have been such a show of feeling that the President would have shrunk from carrying it out. To this Mr. Goschen replied, "I should not have shrunk from it. It would never have done to leave the City of London out of any general scheme which was going on for the benefit of the metropolis, and I should not be fit for my position if I could have shrunk from doing my duty under any circumstances." The guardians then asked the President to extend the time, and he promised to consider that question.

EARL SPENCER'S PROGRESS.—In the Westport town commissioners' address to the Lord Lieutenant the Church Act was spoken of as "one which we firmly believe will largely contribute to the maintenance of harmony and the promotion of kindly and Christian feeling between all classes and creeds." The board of guardians of Sligo, in their address, "most earnestly trusted that Lord Spencer's efforts for the improvement of Ireland and the amelioration of the condition of her people would be attended with success." The harbour commissioners observed with sincere pleasure his Excellency's hearty interest in the Irish fisheries, and hoped that source of national wealth would continue to receive the attention of the Government. The Castlebar town commissioners "felt unbounded gratitude" for the settlement of the Church question, and asked a measure, giving to the tenant a "settled home and field for industry." At present, they said, he is "an outcast on the earth." Replying to the Westport harbour board, Lord Spencer acknowledged the hospitable and hearty welcome which, with the Countess, he had received, and cordially reciprocated their sentiments as to the Church Act as a means of allaying animosities and contributing to the true happiness of the nation. He had been glad to observe the general excellence of the crops in the south and west. He "expressed his deep sorrow that a murder of a most dastardly character had been lately perpetrated in Mayo. The melancholy occurrence had occupied the attention of them all, and it was neither possible nor right to allow matters of congratulation to keep out of view an event which, while calling for the vigorous action of the Government to sustain and vindicate the law, must needs awaken the heartfelt sympathy of every individual among them for the family on whom the cruel blow had fallen. He assured them that the Government was using its utmost exertions to bring the criminal to justice, and he fervently hoped that object would be attained." To the Castlebar commissioners the Lord Lieutenant said:—"I am not disposed upon the present occasion to say more than that the consideration of changes in the land laws demands the exercise of great moderation and mutual forbearance on the part of all who are interested in the question. The desire of the Government is to benefit no class in particular, but so to legislate as may best further the happiness and security of all her Majesty's subjects."

HORRIBLE TREATMENT OF CATTLE.—The *Times* contains a horrible account from an "Eye-Witness" of the treatment of cattle at sea, on board one of the boats of the General Steam Navigation Company, from Rotterdam to London. The upper deck, the writer says, was appropriated to passengers, but the main and lower decks were covered with a cargo of animals. Nearly 1,400 sheep, 400 pigs, and boxes of birds were crowded into the available space. The sheep were so closely packed in pens that the sailors, in passing along the ship, walked across their backs as over a mat. They represented a solid, heaving, struggling mass, with occasionally a weak element giving way and sinking beneath its fellows, to be trodden on and suffocated, until, by a sort of life-or-death effort, it broke through the troubled mass, and spasmodically recovered its standing. The miserable and helpless condition of the animals seemed to rouse the evil spirit of cruelty in their drovers and the crew. It was a temptation and an opportunity which they could not refuse. Having to pass along the ship over the backs of the sheep, they must needs jump on them, kick and beat them recklessly. The writer says the animals were treated as if they possessed no nerves or feeling. For the whole of the twenty-four hours' voyage the animals were kept without food, and when they reached Blackwall still worse treatment awaited them. An inclined plane was laid from the ship up to the landing-stage. Up this the frightened creatures were forced from the slippery deck. They were driven from behind by the drovers and the crew, armed with short sticks, whips, and goads. As they slipped and fell, they were kicked and struck and goaded on to their legs again. One particularly brutal sailor took a delight in worrying them with a dog held in a leash in one hand, while he thrashed them with a stick in the other, and found enjoyment in forcing a pig through an opening too small for its body. This revolting scene was protracted for about an hour on Sunday morning week. From Blackwall the animals were driven into a field for another twenty-four hours to be sold. Next day Miss Burdett Coutts makes an earnest appeal in the *Times* "to all persons engaged in teaching, in whatever rank of life, to the President of the Committee of Council for Education, and to the National Society's Board of Education, that some plan should be adopted for inculcating, in a definite manner, principles of humanity towards animals, and a knowledge of their structure, treatment, and value to man."

Gleanings.

We are now told that the new Blackfriars-bridge will certainly be opened on Michaelmas Day.

There are fourteen parishes in Somersetshire without either public-house or beershop, in Wiltshire 56, Gloucestershire 83, Devon 23, Dorset 108.

A member of Parliament having asked a gentleman, "Have you read my last speech?" the latter replied, "I hope so."

At a recent lecture Professor X—— stated that Saturn had a ring six thousand miles broad. "Be jabers!" exclaimed an Irishman who was present, "what a finger he must have!"

The *Liverpool Mercury* says that of the 41,196 names included in the new burgess roll of persons entitled to vote at municipal elections in Liverpool, at least 3,500 will be the names of women.

The *Pall Mall Gazette* notices a discovery that sewage may be utilised by being converted into gas. Experiments have been successfully denied at Darjeeling and Calcutta, and it is now proposed to apply the process to some of the larger cities.

Professor Davidson, of the United States Coast Survey, has just made a valuable discovery. While visiting Alaska during the late eclipse he came upon a mountain range of iron ore of great extent, having an elevation of 2,000 feet. It caused a local variation of ten degrees in the compass.

A CAUTION TO SUNDAY TIPPLERS.—It is, perhaps, not generally known that under the new Wine and Beer Act persons found drinking in public-houses on Sundays, during the prohibited hours, are as much liable to be summoned before the magistrates and fined as are the persons who sell the liquors.

The first chapter in a Western novel has the following:—"All of a sudden the fair girl continued to sit on the sand gazing upon the briny deep, on whose heaving bosom the tall ships went merrily by, freighted—ah! who can tell with how much of joy and sorrow, and pine and lumber and emigrants, and hopes and salt fish."

WHY HARVARD LOST THE RACE.—The London correspondent of the *New York Tribune* thus explains why the Harvard crew lost the race:—"Why they were beaten? For many good reasons. The hour of their defeat and chagrin is no time to say harsh things, nor would any one wish to do so; but the truth must be told. What carried them so well through such a race was their unparalleled physique and endurance. In style, form, knowledge of rowing, diet, method of training, and method of instruction, Harvard was utterly inferior to Oxford. Had the race been won by them the credit would have belonged to Loring, the captain and despot of the crew. Being lost, he must equally bear the blame. A man of extreme self-reliance, which partly neutralises his high qualities of intelligence, generous devotion, and real capacity, but experience limited by knowledge of American rowing only, he persisted in adhering to American methods. He would coach the crew himself from the inside of the boat, a thing radically impossible to do. He would not change the diet of the crew, although the climate required a change, and the diet manifestly impaired his own and Simmon's powers. It was sheer madness to go on eating currants and milk in this or any other climate; but even diarrhœa and other symptoms could not effect a change in the captain's stubborn opinion. To have taken Blaikie or any other good coach on a steamer during the last three weeks would have added twenty per cent. to Harvard's chance. Blaikie is not responsible for my opinion, and probably disagrees with it, but it is true nevertheless. Harvard upon arriving had nearly every fault a young crew could have, and retained many at the last moment. Good coaching would in three weeks have eradicated most of them. Loring to the last believed that rowing could be taught inside the boat. I still think Harvard were the finest men, physically, and had it in them to beat Oxford. They had marvellous stamina, endurance, and force. Oxford was the heavier, doubtless, but weight alone is not an advantage; mere strength will not win a race. To row in a modern outrigger demands most exact scientific application of force. Strength unskilfully applied is wasted, and there is no more delicate machine than a racing boat and crew—none where power goes for so little if wrongly exerted. Harvard's stroke was fatally quick and fatally irregular. During the race it varied from 46 to 38—varied often twice in 60 seconds. With a coxswain no living crew could have pulled the stroke with which Loring led off through four miles. In fact, the crew was rowed to a standstill. In less than two miles their power was gone. After that it was only heroic courage and resolution that carried them through; and a system that exhausts the crew at the end of two miles in a four-mile race cannot be sound."

Births, Marriages, and Deaths.

BIRTHS.

MIRAMS.—June 20, at Dunedin, New Zealand, the wife of Mr. Samuel H. Mirams, of a son.

COPE.—September 12, at Oakham, the wife of the Rev. W. Cope, of a son.

MARRIAGES.

MIRAMS—BROWN.—June 29, at the residence of the bride's mother, South Melbourne, Victoria, by the father of the bridegroom, John, eldest surviving son of the Rev. James Mirams, to Elizabeth, eldest daughter of the late Mr. William Brown, of Birmingham.

BUTCHER—CASTON.—September 2, at Paddington Chapel, by the Rev. G. D. Macgregor, Mr. W. H. Butcher to Hannah Caston, both of St. John's Wood.

GOGERLY—BAWTREE.—September 7, at Kingsland Congregational Church, by the Rev. George Gogerly, late of Calcutta, father of the bridegroom, assisted by the Rev. T. W. Aveling, Frederick William Gogerly to Lydia, eldest surviving daughter of George Frederick Bawtree, of Newington Green.

HICKS—BAWTREE.—At the same time and place, by the Rev. T. W. Aveling, assisted by the Rev. George Gogerly, Frederick Henry, third son of the late Mark Hicks, of Tetbury, to Georgiana, youngest daughter of George Bawtree.

CANNINGS—POATE.—September 7, at the Congregational Chapel, Clanfield, Hants, by the Revs. H. G. Hastings and W. L. Cox, Mr. George Cannings, of Finch Dean, Hants, to Lucy Mary, fourth daughter of H. Poate, Esq., of Clanfield, Hants.

JACKSON—LOCK.—September 7, at George-street Chapel, Croydon, by the Revs. S. Parkinson, minister of the place, and J. Halsey, of Anerley, the Rev. E. Stanway Jackson, of Uppingham, to Elizabeth, second daughter of Mr. W. Lock, of Croydon.

GLADSTONE—READ.—September 8, at the Congregational Chapel, Wrentham, by the Rev. John Browne, B.A., the Rev. George Gladstone, of Leiston, to Susan, third daughter of the late Mr John Read, of Southwold. No cards.

BROOKS—JENNINGS.—September 8, at the Independent Chapel, Tadley, Hampshire, by the father of the bride, the Rev. Thomas Brooks, Baptist minister, Wallingford, Berks, to Elizabeth, eldest daughter of the Rev. George Jennings, Independent minister, Tadley, Hants.

NETHER-SEAL—SMITH.—September 8, at Middleton-road Congregational Church, Dalston, by the Rev. Clement Dukes, A.M., Thomas, eldest son of Mr. William Townshend Nether-Seal, Ashby-de-la-Zouch, to Sarah, second daughter of Mr. Joseph Smith, of Malvern-road, Dalston.

BROOKS—PITTMAN.—September 8, at Camden-road Chapel, by the Rev. W. Guest, Samuel Augustus Brooks, Esq., Northampton-square, to Harriet, eldest daughter of John Pittman, Esq., Duncan-terrace.

BURROWS—ADDINGLEY.—September 8, at Hall Gate Chapel, Doncaster, by the Rev. E. Prout, the Rev. W. Burrows, B.A., Upper Mill, to Annie, youngest daughter of the late Mr. S. Addingley, Pontefract.

STORRAR—LANGTON.—September 9, at Belvoir-street Chapel, by the Rev. J. P. Mursell, Mr. John Storrar, of Derby, to Millicent, eldest daughter of Mr. John Langton, of Leicester.

HUXLEY—CRAIG.—September 9, at Union Chapel, Manchester, by the Rev. Alexander Thompson, M.A., Mr. Moses Huxley, of Greenheys, to Eliza Anne, only daughter of the late Mr. Robert Craig, formerly of Huddersfield.

LEE—WALMSLEY.—September 10, at Highbury Wesleyan Chapel, by the Rev. Samuel Coley, assisted by the Rev. George Mather, Mr. Edward Lee to Louisa, second daughter of William H. Walmsley, Esq., of Canonbury, London.

ASQUITH—ALLBERRY.—September 13, at the Trinity Chapel, Brixton, by the Rev. S. Eldridge, assisted by the Rev. George Rew, the Rev. David Asquith, Baptist minister, Brixton, to Amelia Frances, only daughter of the late Richard Allberry, 92, Kennington Park-road, S.E.

DEATHS.

THOMSON.—September 3, after many years of affliction, borne with exemplary patience, Frances Parry, the beloved wife of B. R. Thomson, of Upper Hornsey Rise and Chancery-lane, in her 78th year.

THOMPSON.—September 6, at Eliot Vale, Blackheath, General Thomas Perronet Thompson, in his eighty-seventh year.

SMITH.—September 10, at St. Alban's, William Lepard Smith, Esq., aged seventy-four.

WHITLEY.—September 13, at Yeovil, Mr. E. Whitley, aged eighty-six, deacon of the Baptist Church in that town upwards of fifty years.

BANK OF ENGLAND.

(*From Wednesday's Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Sept. 8.

ISSUE DEPARTMENT.

Notes issued	£34,540,630	Government Debt	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	19,540,630
	£34,540,630		£34,540,630

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£14,339,928
Rest	3,681,948		
Public Deposits....	4,589,973		
Other Deposits	17,552,943	Other Securities ..	14,334,691
Seven Day and other Bills	533,331	Notes	11,155,735
		Gold & Silver Coin	1,061,420
	£40,891,174		£40,891,174

Sept. 9, 1869. GEO. FORBES, Chief Cashier.

HOLLOWAY'S PILLS.—SCEPTICS SILENCED.—Many persons who once doubted the wonderful curative and purifying properties of these Pills, and afterwards witnessed the beneficial effects produced by them in diseases of the digestive organs, have been constrained to admit their efficacy, have adopted them as their own domestic aperient, and graciously recommended them to their friends. Holloway's Pills act primarily on the stomach, which they thoroughly invigorate; they then exercise a most wholesome influence over the liver, from which they immediately remove any congestion or temporary stagnation of the bile or blood, while equal benefits are conferred upon the spleen and kidneys. The discovery of these Pills was indeed a triumph in art!

Markets.

CORN EXCHANGE, LONDON, Monday, Sept. 13.

We had a fair supply of English wheat for to-day's market, and liberal arrivals from abroad. The trade was quiet, and English wheat realised the rates of Monday last at a slow sale. Foreign wheat was unaltered in value, with a retail demand. Flour made previous prices. Peas and beans were firm, without change in value. Barley met a steady inquiry, and was fully as dear. Of oats the arrivals are not large. They met a steady sale, and Russian qualities were rather dearer. Indian corn quiet, and 6d. per qr. lower to sell. At the ports of call large arrivals are very large. Cargoes of wheat maintain their prices. Indian corn meets a good demand, at the decline quoted on arrival of the fleet.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red, old	47	to 52
Ditto new	41	48
White, old	51	56
,, new	44	53
Foreign red	46	48
,, white	49	52
BARLEY—		
English malting	31	34
Chevalier	38	42
Distilling	34	36
Foreign	30	34
MALT—		
Pale	—	—
Chevalier	—	—
Brown	49	57
BEANS—		
Ticks	39	41
Harrow	43	45
Small	—	—
Egyptian	39	41
PEAS—		
Grey	39	to 41
Maple	44	45
White	40	44
Boilers	40	44
Foreign, boilers	40	43
RYE	31	32
OATS—		
English feed	25	30
,, potato	28	32
Scotch feed	—	—
,, potato	—	—
Irish black	20	23
,, white	20	24
Foreign feed	18	24
FLOUR—		
Town made	41	47
Country Marks	39	40
Norfolk & Suffolk	35	36

BREAD.—LONDON, Saturday, Sept. 11.—The prices of wheaten bread in the metropolis are from 7½d. to 8½d.; household ditto, 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Sept. 13.—The total imports of foreign stock into London last week amounted to 15,810 head. In the corresponding week in 1868 we received 6,285; in 1867, 12,144; in 1866, 16,883; and in 1865, 25,089 head. There supply of foreign beasts and sheep here to-day was rather larger. The demand was inactive, at lower rates. As regards foreign sheep about an average supply was brought forward. The demand was inactive, and the quotations receded fully 2d. per 8lbs. The receipts of beasts from our own grazing districts were on a liberal scale; but although a gradual improvement is taking place in the appearance of most breeds, really choice stock was scarce. There was only a moderate attendance of butchers, and the trade lacked activity on rather lower terms—say at a decline of 2d. per 8lbs—the best Scots and crosses selling at 4s. 10d. to 5s. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire, we received about 1,850 shorthorns, &c.; from other parts of England, 250 various breeds; and from Ireland, 80 head. The market was fairly supplied with sheep, for which the trade was very heavy. The extreme quotations for the best downs and half-breds was 5s. 4d. to 5s. 6d., but long-woolled descriptions were not making more than 5s. per 8lbs. The demand for calves was inactive, at about late rates. Prime small pigs met a fair sale at full prices, otherwise the inquiry was limited.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	3 4	to 3 8	Prime Southdown	5 4	to 5 6
Second quality	3 10	4 6	Lambs	0 0	0 0
Prime large oxen	4 8	5 0	Lge. coarse calves	4 0	5 0
Prime Scots, &c.	4 10	5 0	Prime small	5 2	5 4
Coarse inf. sheep	3 4	3 10	Large hogs	4 2	5 2
Second quality	4 0	4 10	Neat sm. porkers	5 4	5 6
Pr. coarse woolled	5 0	5 2			

Suckling calves, 22s. to 25s.; and quarter-old store pigs, 22, to 25s. each.

SMITHFIELD MEAT MARKET, Monday, September 13.

Moderate supplies on sale. The demand continues heavy, and the prices rule as under—

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	3 4	to 3 8	Inf. mutton	3 4	3 8
Middling ditto	3 8	4 0	Middling ditto	3 10	4 6
Prime large do.	4 2	4 8	Prime ditto	4 8	5 0
Do. small do.	4 8	4 10	Veal	4 8	5 2
Large pork	4 8	4 10	Small pork	5 0	5 8

PROVISIONS, Monday, September 13.—The arrivals last week from Ireland were 1,590 firkins butter, and 2,529 bales bacon, and from foreign ports, 24,071 packages butter, and 2,712 bales bacon. There was an improved sale for Irish butter during the week, and towards the close an advance of 2s. per cwt. was realised. Foreign butter met a good demand at little change in prices, holders firm. In bacon little or no change to notice; supplies of best sizeable short for the demand.

BOROUGH HOP MARKET, Monday, September 13.—Our market remains quiet, and we do not expect any revival in the demand, until we get a fair supply of the new growth. Accounts from the plantations report extensive damage to the grounds, occasioned by the high winds prevailing during the past two days, which it is feared will have the effect of materially injuring the appearance of the samples and reducing the yield. Picking is now general throughout the country. American advices to the 1st inst. report very favourably of the new crop; the first bale of 1869 growth was received and sold by us on the 8th at 90s. per cwt.; the quality was very fair for first pickings. The New York market is very flat at present. Continental reports are unchanged. The import of foreign hops into London last week consisted of 40 bales from Antwerp, 4 Ghent, 28 Hamburg, 34 Rotterdam, and 866 bales from New York.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, Sept 13.—These markets are well supplied with potatoes. Business is restricted, at low rates. The import into London last week consisted of 83 packages and 733 bags from Antwerp, 64 sacks Boulogne, 433 sacks Dunkirk, 5 bag Hamburg, and 6 bags from Rotterdam. English Shaws, 70s. to 80s. per ton; English Regents, 75s. to 100s. per ton; French, 60s. to 70s. per ton

SEED, Monday, Sept. 13.—There was little English cloverseed offering, and prices were without any quotable variation. Trefoils were firm, and fully as dear. The supply of new white mustardseed was large. Prices were not agreed on. New winter tares were scarce, and very dear. Trifolium in good demand. New canaryseed offering. Fine Kent of fair quality.

WOOL, Monday, Sept. 13.—The slight improvement which we noticed in the English wool market last week has already subsided, and the trade is in a very unsatisfactory position. The public sales of colonial wool continue to be well attended, and prices of all descriptions have ruled firm.

OIL, Monday, Sept. 13.—Linseed oil has been in moderate request. In rape oil an extensive business has been transacted, at enhanced quotations. Palm oil is rather quieter, owing to fresh arrivals; other oils are steady.

TALLOW, Monday, Sept. 13.—The market is steady. P.Y.C. on the spot 46s. 3d. per cwt. Town tallow 45s. 6d. net cash.

COAL, Monday, Sept. 13.—The trade at the advance good. Caradoc, 18s. 9d.; Hettons, 19s. 3d.; Hettons Lyons, 16s. 6d.; Haswell, 19s. 3d.; Hartlepool (original), 19s. 3d.; ditto, east, 18s. 9d.; Hartley's, 15s.; Tees, 19s. Ships fresh arrived, 21; ship left from last day, 1—ships at sea, 80.

Advertisements.

PROFESSOR PEPPER will shortly return from Holland, and deliver a Lecture on the TENTOONSTELLING, or International Exhibition at Amsterdam; with full pictorial Illustrations.—The GREAT LIGHTNING INDUCTION COIL, and all the other Entertainments as usual, at the ROYAL POLYTECHNIC.

CONFERENCE of the EVANGELICAL ALLIANCE, to be held in DERBY, NOVEMBER 2—5, 1869.

The Council have great pleasure in announcing to the Members and to Christians generally that a cordial Invitation has been received from various Clergymen, Ministers, and Christian friends resident in Derby and its neighbourhood to hold the next ANNUAL CONFERENCE in that town. Subjects of great interest to British and Foreign Christians will be considered.

Persons intending to be present are requested to intimate their intention as early as possible. A Committee has been appointed to provide for the accommodation of as many as may desire it.—JAMES DAVIS, Secretary; HERMANN SCHMETTAU, Foreign Secretary; HENRY OLLARD, F.S.A., WM. OGLE, M.D., Secretaries of Derby Committee.
7, Adam-street, Strand, W.C.

THE KING'S WEIGH HOUSE CHAPEL.

PREACHERS FOR SEPTEMBER.

SUNDAY 19th—Rev. W. THOMAS, of Leeds.
SUNDAY 26th—Rev. JOHN BYLES, of Bowdon, Cheshire.

The Pastor (Rev. T. BINNEY) will PRESIDE at the CHURCH MEETING on THURSDAY, Sept. 30th, and also at the COMMUNION on the FIRST SUNDAY in OCTOBER.

MIDNIGHT MEETING MOVEMENT.—Multitudes of unhappy Wanderers nightly throng the streets of London. To rescue them from their degraded life of sin and wretchedness is the object of this Institution. For this purpose Meetings are held at Midnight. The following have recently taken place:—

On the 8th of July, in the Elephant and Castle, 40 poor girls present, and 4 rescued; on the 15th July, in the City, when 25 were present, 2 rescued; August 12th, at Paddington, 70 present, 12 rescued; August 19th, in St. Giles's Church, 68 present, 9 rescued; making in all 27 rescued from the Meetings beside 8 who have applied at the Office for admission to the Homes, being 35 rescued in about one month. Occasionally a whole night is devoted to the circulation of suitable appeals. 20,000 of one, entitled "Somebody's Child," was issued a short time since with good effects. A Meeting of Young Men was held at Islington, July 1st, 80 present, when suitable addresses were delivered on the sin of licentiousness, and it is proposed to issue shortly among them, at the entrance of casinos and other places of amusement, a large number of a tract prepared and printed, entitled "Woman's Wrongs." The expenses connected with this movement arise chiefly from the heavy annual amount paid for the admission of poor girls to the Homes, the cost of getting up Meetings, and printing publications.

CONTRIBUTIONS thankfully RECEIVED by the Hon. Secretary, Mr. JOHN STABB, 5, Red Lion-square, W.C; or at Union Bank of London, Carey-street Branch, W.C.

STONEYGATE SCHOOL, near LEICESTER.

Mr. FRANKLIN RECEIVES PUPILS at his long-established School. His boys have the advantage of homelike arrangements and care. The teaching is quite of the first class. Several Pupils each year pass the University Local Examinations. Reference may be made to the Hon. Justice Mellor, and to numbers of other gentlemen whose sons have been educated by Mr. Franklin. Terms, Fifty and Sixty Guineas, according to age on entering.

STROUD LADIES' COLLEGE, BEECHES-GREEN, STROUD, GLOUCESTERSHIRE.

Principals, The Misses HOWARD. Resident Foreign Governesses.

THIRD TERM COMMENCES SEPTEMBER 23.

Terms and references on application.

MILL HILL SCHOOL, MIDDLESEX.

Head Master—R. F. WEYMOUTH, Esq., D. Lit. and M.A., London.

Second Master—J. H. TAYLOR, Esq., M.A., Queen's College, Oxford. 2nd Class Hon.; B.A. Trin. Coll. Cam.; 1st Class Trip.; 1st Chanc. Med., 1868.

Mathematics—A. WANKLYN, Esq., B.A. Sydn. Suss. Coll. Cam., 14th Wr., 1867.

The School will be re-opened on Thursday, October 7th. Apply for Admission of Pupils, to the Head Master, or to the Hon. Secretary, the

Rev. R. H. MARTEN, B.A., Lee, S.E.

LANSDOWNE HOUSE, LONDON-ROAD, LEICESTER.

EDUCATION FOR YOUNG LADIES.

CONDUCTED BY THE MISSES MIALL.

MASTERS—

French and Italian	Mons. C. C. Caillard.
German	Mdlle. Hottinger.
Music and Singing	J. Saville Stone, Esq., Associate, Royal Academy
Drawing and Painting	Mr. J. Hoch.
Dancing and Calisthenics	Mr. C. Smart.
Chemistry	Dr. Albert J. Bernays, Professor of Chemistry at St. Thomas's Hospital, London.
Arithmetic	Mr. J. Hepworth.

The above branches of education are taught exclusively by the masters assigned to them. The general English education is under the immediate direction of the Principals and a competent staff of Governesses.

References to parents of pupils, and others, if required.

PROFESSOR TODHUNTER, of CHESHUNT COLLEGE, RECEIVES a small number of PUPILS, and makes it his endeavour to prepare them for the active duties of their future life.

The premises are new, and have been built for the purpose.

Particulars and terms, which are inclusive, on application.—Holt House, Cheshunt, N.

HAMPDEN HOUSE, AVENUE-ROAD, REGENT'S PARK.—The Rev. Nathaniel Jennings, M.A., F.R.A.S., prepares boys for the Civil and Military Examinations, and for Matriculation in the Universities of London, Oxford, and Cambridge. Terms (inclusive) from 75 to 90 guineas per annum.

HOWARD HOUSE SCHOOL, Thame, near Oxford.—This School, from its establishment in 1840, has paid particular attention to those subjects required in Business. The Pupils (more than 2,000 from the above period) have excelled in "Good Writing," Arithmetic, French, Drawing, Book-keeping, Mercantile Correspondence. The best Penmanship and Drawing in the Exhibition of 1851, also the best Specimens of Book-keeping and Business Letters in the Crystal Palace during the Second Exhibition of 1862, were executed by Pupils in this School. Mr. MARSH is assisted by Six Resident Masters and Two Lady Teachers. Five Acres of private Cricket Ground.—Terms 20 Guineas; above Twelve years of age, 22 Guineas. Prospectus, with view of Premises, on application.

SOUTH PARADE SCHOOL, TENBY, SOUTH WALES.

Mr. HENRY GOWARD, M.A., LL.B., of the London University, and late Professor in Spring Hill College, Birmingham, will OPEN a BOARDING SCHOOL in this beautiful and healthy Watering-place at MICHAELMAS. Prospectuses on application.

"I have known Mr. Goward intimately for seventeen years. The general excellence of his Christian character, his conscientious discharge of duty, his patience and great kindliness, are certain to secure for him the affection and respect of his pupils and the confidence of their parents. Of his scholarship and his qualifications as a teacher, his University honours and the position which he has held for eleven years at Spring Hill College are a sufficient guarantee.

"R. W. DALE, M.A., Birmingham."

DENMARK-HILL GRAMMAR SCHOOL, NEAR LONDON.

Principal—C. P. MASON, B.A., F.C.P., Fellow of University College, London.

At the above-named School Pupils of from seven to eighteen years of age receive a sound and careful education, and are prepared for the Universities, the Civil Service, or Commercial pursuits. In addition to Classics and Mathematics, Modern Languages and Natural Science form important branches of the ordinary course of study. Special attention is paid to boys who are dull and backward. The youngest pupils form a separate Preparatory Department. The house is very large, and is surrounded by about seven acres of land, the greater part of which is occupied by the playgrounds and cricket-field.

SCHOOL will RE-OPEN on THURSDAY, September 16.

Prospectuses may be obtained at the School; and of Messrs. Relfe, School Booksellers, 150, Aldersgate-street, London.

LADIES' SCHOOL, UPPER HOLLOWAY.

Conducted by the Misses HEWITT, assisted by able Professors.

The PUPILS will RE-ASSEMBLE on TUESDAY, September 21st.

References are kindly permitted to the Rev. Edward White, Tufnell Park; the Rev. Francis Tucker, 29, Hilldrop-road; and the Parents of Pupils.

36, Hilldrop-road, N.

BLACKPOOL.—COLLEGE HOUSE SCHOOL, QUEEN'S SQUARE.—This Establishment, on the West Coast, in one of the healthiest localities in England, combines the advantages of sea air and bathing, with superior intellectual and moral training and the comforts of home.

Referees:—Rev. Alex. Raleigh, D.D., London; Rev. James Spence, D.D., London; Rev. Andrew Reed, B.A., St. Leonard's; John Crossley, Esq., J.P., Halifax; Henry Lee, Esq., J.P., Manchester.

Prospectuses on application to JAMES CROMPTON, Principal.

WHITTINGTON LIFE ASSURANCE COMPANY.

Chief Office:—37, Moorgate-street, London.
Branch Office:—59, Piccadilly, Manchester.

TRUSTEES.

Thomas Brassey, Esq., Great George-street, Westminster.
Thomas Horatio Harris, Esq., Finsbury and Woodford.
Thomas Lambert, Esq., Short-street, Lambeth.

DIRECTORS.

Chairman—Thomas Horatio Harris, Esq., Finsbury and Woodford.

Alfred T. Bowser, Esq., Cromwell House, Hackney.
Philip Crellin, jun., Esq., 11, Clement's-lane, E.C.
James Page, Esq., Nottingham.
J. Ebenezer Saunders, Esq., F.G.S., Finsbury-circus
Edward Swift Stillwell, Esq., 25, Barbican.
John Carvell Williams, Esq., 2, Serjeants'-inn.

MODERATE RATES of Premiums—especially for young lives. BONUSES have been declared in 1860, 1863, and 1866.

POLICIES made payable during lifetime.

INVALID AND SECOND-CLASS LIVES insured on a new principle.

ALFRED T. BOWSER, Manager.

LONDON and SUBURBAN MUTUAL BUILDING-SOCIETY.

Enrolled in 1855, pursuant to Act of Parliament.

SHARES, £25 each, may be paid in one sum, or by Monthly Subscription of 5s. per share.

INVESTING MEMBERS receive 5 per cent. Interest, and Share of Surplus Profits.

MONEY ADVANCED on MORTGAGE without premium for any term of years.

JONATHAN TAYLOR, Secretary.

Offices:—107A, FENCHURCH STREET, E.C.

MR. COOKE BAINES, SURVEYOR AND COMPENSATION VALUER.
106, Cheapside, E.C.

Every information supplied as to the various Metropolitan improvements.

Claims against Railway and other Public Companies prepared and arranged.

ALL DESCRIPTIONS OF PROPERTY VALUED FOR PROBATE, &c.

Money obtained on Freehold or Leasehold Securities.

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen-square, Bloomsbury.
Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

STATIONERY, PRINTING, ACCOUNT BOOKS, and every requisite for the Counting-house. Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "The Companies' Acts, 1862 and 1867," kept in stock. Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, S.E.

ALPACA POMATUM.

Half-pound Jars, 1s. 6d.

Heads of Families will find this one of the purest and most economical pomades ever introduced. Egg julep, or nursery hair-wash, half-pints, 1s. 6d.; glove-cleaning paste, enough for 100 pairs, 1s. per jar; ink solvent, removes iron mould, fruit, and ink stains from linen, &c., 1s.; riband of Bruges, for sweet fumigation, 1s. per yard; cold cream of roses, 1s. per jar.

At PIESSE and LUBIN'S Laboratory of Flowers, 2, New Bond-street.

STAR LIFE ASSURANCE SOCIETY,
48, MOORGATE-STREET, LONDON, E.C.

FOUNDED ANNO DOMINI 1843.

Chairman, WILLIAM M'ARTHUR, Esq., M.P.
Deputy-Chairman, JOHN CHURCHILL, Esq.

Every description of Life Assurance.

Sum Assured	£4,213,881
Annual Income	£165,000
Total Policies issued	19,000
The Reserved Fund exceeds	£820,000
Bonuses Distributed	£131,310 3s. 10d.

A detailed report of the Assets and Liabilities of the Society, showing its safety as a means for family provision, can be had on application.

JESSE HOBSON, Secretary.

ABSOLUTE SECURITY POLICIES, Unforfeitable, Unconditional, and Unchallengeable, issued by the PRUDENTIAL ASSURANCE COMPANY (established 1848), 62, Ludgate-hill, London, E.C.; branch office, 7, King-street, St. James's.

The Directors of this Company, in deference to an objection not unfrequently urged by persons invited to assure, that the ordinary mode of life assurance is in their opinion defective or uncertain, by reason of the operation of the customary conditions, have resolved to promulgate the present tables, and to issue assurances under them which shall be absolutely unforfeitable, unconditional, and unchallengeable.

For the reason referred to, many persons hesitate or decline to assure on the ground that, in the event of inability or unwillingness to continue payment of their premiums, the assurance will become forfeited. To this class of the public the system now introduced will especially commend itself, being entirely free from all conditions of forfeiture on account of non-payment of premium, or from any other cause whatever; while at the same time it absolutely guarantees at decease, even when a default is made in payment of the premium, a fixed sum in respect of every premium paid, bearing the same proportion to the total amount assured as the number of premiums actually paid may bear to the whole number originally contracted to be paid.

Besides this important advantage, every policy will expressly state what sum can at any time be withdrawn on the discontinuance of the assurance.

The assured will thus always have the option of retaining either an ascertained fixed sum payable at decease, or, in case of need, of withdrawing a certain amount, according to the duration of the policy, such amounts being set forth on every policy, and rendering unnecessary any future reference to the Company on these points, as is the case with ordinary assurances.

Creditors assuring the lives of debtors will appreciate this feature as one greatly protective of their interests, and it will likewise commend itself to bankers, capitalists, and others who are in the habit of making advances collaterally secured by life policies, as they can at any time learn, by mere inspection, the exact value, either immediate or reversionary, of a policy of this description.

Every policy issued on this plan will be without any conditions as to voyaging, foreign residence, or other usual limitations. By this freedom from restrictions of all kinds, the objections before referred to will be entirely removed, and the policies will become at once positively valuable as actual securities.

In addition to the foregoing statement of advantages, the number of premiums is strictly defined. The longest term provided for is 25 years, and the shortest five years, as shown by the tables. Thus bankers, creditors, and others holding policies of this class as security, may always know the utmost amount they may be called upon to advance, so as to maintain the full benefit of the assurance—a matter of great importance where policies are held as collateral security.

It is only necessary to add that, as a consequence of the policies under these tables being unforfeitable and unconditional, they will also be unchallengeable on any ground whatever. They may, therefore, be aptly termed Absolute Security Policies.

The Prudential Assurance Company possesses an income of £220,000 a year, its position is unquestionable, and it obtains the largest amount of new business of any office in the kingdom.

Special Agents Wanted.

HENRY HARBEN, Secretary.

DIVIDENDS
10 to 20 PER CENT. ON OUTLAY
For Safe and Profitable Investments.
Read SHARP'S INVESTMENT CIRCULAR (post free).
The September Number now ready.
It contains all the Best-paying and Safest Stock and Share Investments.
CAPITALISTS, SHAREHOLDERS, TRUSTEES,
Will find the above Circular a safe, valuable, and reliable guide.
Messrs. Sharp and Co, Stock and Share Brokers,
33, Poultry, London (Established 1852).
Bankers: London and Westminster, Lothbury, E.C.

THEOBALD BROTHERS, Public Accountants, Insurance Brokers (Fire, Life, Marine, Loans), and General Financial Agents, County Chambers, 14, Cornhill, and 78, Lombard-street.

FRAGRANT SOAP.
Field's "United Service" Soap Tablets, 4d. and 6d. each, Lasting fragrance guaranteed; order of your chemist, grocer, oilman, and see that J. C. and J. FIELD is on each tablet.
Wholesale—UPPER MARSH, LAMBETH, S.E.

FIELD'S PURE "SPERMACETI" SOAP.
3d. and 1s. per tablet, most delicately perfumed. This beautiful article is a combination of the purest Soap with Spermaceti, the soothing and emollient action of which is well-known and it is especially recommended for children and invalids.
See name on each tablet and label.
Wholesale—36, UPPER MARSH, LAMBETH, S.E.

KAYE'S WORSDELL'S PILLS.—The HEAD is the great director of our lives. If the brain becomes suffused with blood, or congested, thought becomes painful, headache is produced, the functions of the stomach are disturbed, and the whole system disorganised. The chief cause of insanity and melancholy is found in the action of the brain and the stomach on each other. In all such complaints at once adopt KAYE'S WORSDELL'S PILLS. Being purifiers of the whole system, all affections of the head are speedily cured by them.
Sold by all Chemists and other Dealers in Patent Medicines, at 1s. 1½d., 2s. 9d., and 4s. 6d.

"I HAVE NO APPETITE."—Then use WATERS' QUININE WINE, the finest tonic bitter in the world. Sold by grocers, oilmen, confectioners, &c., at 30s. per dozen. WATERS and WILLIAMS, the Original Makers, Worcester House, 34, Eastcheap, London, E.C.

ESTABLISHED A.D. 1700.
FURNISH YOUR HOUSE WITH THE BEST ARTICLES
AT
DEANE'S
NEW ILLUSTRATED CATALOGUE, WITH PRICED FURNISHING LIST, GRATIS AND POST FREE.

DEANE'S—Celebrated Table Cutlery, every variety of style and finish.
DEANE'S—Electro-plated Spoons and Forks, best manufacture, strongly plated.
DEANE'S—Electro-plate Tea and Coffee Sets, Liqueur Stands, Cruets.
DEANE'S—Dish Covers and Hot-water Dishes. Tin Dish Covers in sets, from 18s.
DEANE'S—Papier Maché Tea Trays in sets, from 21s., new and elegant patterns.
DEANE'S—Bronzed Tea and Coffee Urns, with Loysell's and other improvements.
DEANE'S—Copper and Brass Goods, Kettles, Stew and Preserving Pans, Stockpots, &c.
DEANE'S—Moderator and Rock Oil Lamps, a large and handsome assortment.
DEANE'S—Gas Chandeliers, newly-designed patterns in Glass and Bronze—three-light glass from 50s.
DEANE'S—Domestic Baths for every purpose. Bath-rooms fitted complete.
DEANE'S—Fenders and Fire-irons, in modern and approved patterns.
DEANE'S—Bedsteads in Iron and Brass, with Bedding of superior quality.
DEANE'S—Register Stoves, improved London-made Kitcheners, Ranges, &c.
DEANE'S—Cornices and Cornice-poles, a variety of patterns, French and English.
DEANE'S—Tin and Japan Goods, Iron Ware, and Culinary Utensils.
DEANE'S—Turnery, Brushes, Mats, &c., well made, strong, and serviceable.
DEANE'S—Horticultural Tools, Lawn Mowers, Garden Rollers, Wire-work, &c.
DEANE'S—Harness, Saddles, and Horse Clothing, manufactured on the premises, of the best material.

A Discount of 5 per cent. for Cash Payments of £2 and upwards.
DEANE & CO. (46, King William Street), LONDON BRIDGE.

SHREWSBURY'S REGISTERED GAS OVEN.
NO GAS INSIDE!!!
Prospectus on application. Enclose stamp.
SOLE MAKER, G. SHREWSBURY, LOWER NORWOOD.

SAUCE.—LEA AND PERRINS.
THE "WORCESTERSHIRE,"
Pronounced by Connoisseurs, "The only Good Sauce,"
Improves the appetite, and aids digestion.
Unrivalled for piquancy and flavour.
ASK FOR LEA AND PERRINS' SAUCE.
BEWARE OF IMITATIONS,
and see the Names of LEA & PERRINS on all bottles and labels.
Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

THREE PRIZE MEDALS,
PARIS EXHIBITION, 1867.
PURE PICKLES,
Sauces, Jams, and Table Delicacies
of the highest quality, manufactured by
CROSSE AND BLACKWELL,
PURVEYORS TO THE QUEEN,
Proprietors of Captain White's Oriental Pickle, Curry Paste, and other Condiments.
Are sold retail in all parts of the world, and wholesale at the Manufactory,
SOHO SQUARE, LONDON.

Excellent Beef Tea, for 2½d. a Pint.
ASK for LIEBIG COMPANY'S EXTRACT of MEAT. Only sort warranted genuine by the Inventor, Baron Liebig, whose signature is on every genuine jar.
Supplied to the British, Prussian, French, Russian, Dutch, and other Governments.

HORNIMAN'S TEA
is selected *only from the spring gathering*, and imported free from 'facing' powder; tea distinctively *strong* and *delicious* in *flavour* is thus obtained. Genuine packets are signed *W. H. & J. Horniman & Co.* LONDON.
Prices, 2s. 8d.—3s.—3s.4d. & 3s. 8d. per lb.
2,538 AGENTS ARE APPOINTED—CHEMISTS, &c., in the COUNTRY — CONFECTIONERS in LONDON.

INDIGESTION.
NORTON'S CAMOMILE PILLS
A GENTLE APERIENT AND POWERFUL TONIC.
Sold Everywhere, in Bottles, 1s. 1½d., 2s. 9d., and 11s

DINNEFORD'S FLUID MAGNESIA.—The best remedy for ACIDITY OF THE STOMACH HEARTBURN, HEADACHE, GOUT, and INDIGESTION. and the best mild aperient for delicate constitutions, especially adapted for LADIES, CHILDREN, and INFANTS.
DINNEFORD AND CO.,
172, New Bond-street, London, and of all Chemists.

HOOPING COUGH.—ROCHE'S HERBAL EMBROCATION. The celebrated Effectual Cure for the Hooping Cough without internal medicine. Sold by most respectable Chemists. Price 4s. per bottle. Wholesale Agent, Edwards, 38, Old Change (formerly of 67, St. Paul's), London

CORNS and BUNIONS.—A gentleman, many years tormented with Corns, will be happy to afford others the information by which he obtained their complete removal in a short period, without pain or any inconvenience.—Forward address, on a stamped envelope, to F. Kingston, Esq., Church-street, Ware, Herts.

LUXURIANT WHISKERS, Moustachios, and Eyebrows; also the renewal of hair on bald patches, &c. LATREILLE'S CAPILLAIRE STIMULANTE succeeds where everything else fails. Five hundred testimonials may be seen by any person calling upon JOHN LATREILLE, 81, Lorrimore-street, Walworth; or specimens sent free by post on application.

FILMER'S BEDSTEADS, BEDDING, AND BED ROOM FURNITURE,
An ILLUSTRATED CATALOGUE, with prices of
1,000 ARTICLES OF BED ROOM FURNITURE,
sent free by post on application to
FILMER AND SON,
UPHOLSTERERS,
31 and 32, Berners-street, Oxford-street, W.
Factory, 34 and 35, Charles-street.

GENUINE FLOUR.
Super Whites (for pastry) .. .. 9s. per bushel.
Best Households (for bread making) 8s. ,,
Orders sent within Four Miles Carriage Free.
S. HIBBERDINE, 169, TOTTENHAM COURT-ROAD.

USE ONLY THE
GLENFIELD
STARCH.
THE QUEEN'S LAUNDRESS USES NO OTHER.

KINAHAN'S LL WHISKY
DUBLIN EXHIBITION, 1865
The celebrated old IRISH WHISKY gained the Dublin Prize Medal. It is pure, mild, mellow, delicious, and very wholesome.
Sold in bottles 3s. 8d. each, at the retail houses in London; by the agents in the principal towns in England; or wholesale at 8, Great Windmill-street, London W.
Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky"

TEETH.—MR. WEBB (late with Mr. A. Eskell, Surgeon-Dentist, of 8, Grosvenor-street) constructs ARTIFICIAL TEETH on the only patented improvements in existence which give a pleasing expression to the mouth, ensure the greatest comfort in eating and speaking, and a natural appearance which positively defies detection. For tender gums, and where loose or sensitive teeth are intended to remain, this painless system will recommend itself when all others fail. Success guaranteed in every case. Inspection of specimens invited. Terms strictly moderate, and fully stated in his treatise, "Dental Mechanics and Surgery," which also explains his painless and inimitable system, free by post, or on application to Mr. Webb, 27, New Bond-street. Consultations free.

RUPTURES.
BY HER MAJESTY'S ROYAL LETTERS PATENT.
WHITE'S MOC-MAIN PATENT LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.
"We do not hesitate to give to this invention our unqualified approbation; and we strenously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette.*
Recommended by the following eminent Surgeons:—William Fergusson, Esq., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalene Hospital; T. Blizard Curling, Esq., F.R.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.
A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.
Mr. WHITE, 228, PICCADILLY, LONDON.
Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d Postage, 1s.
Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d. Postage, 1s 8d.
Price of an Umbilical Truss, 42s. and 52s. Postage, 1s. 10d.
Post Office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT
ELASTIC STOCKINGS, KNEE-CAPS, &c.—The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS, and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and 14s. each. Postage 6d.
John White, Manufacturer, 228, Piccadilly, London.

Cheap Edition, extra fscp. 8vo, price 4s. 6d., this day,

REV. T. BINNEY'S SERMONS,

PREACHED IN THE KING'S WEIGH HOUSE CHAPEL, 1829—1869.

REV. ALEX. MACLAREN'S SERMONS,

PREACHED IN MANCHESTER.

First Series (Fifth Thousand) and Second Series, fscp. 8vo, 4s. 6d. each.

MACMILLAN and CO., London.

SCHOOL FITTINGS.—Messrs. BANKS and CO.'S PATENT. Revised Illustrated Price Sheet of every article required in a well-furnished School sent for three stamps.

Parsonage Works, Albert-street, Manchester.

NEW CHAPELS and RESTORATIONS.—Ministers, Deacons, and others are invited to inspect TRELOAR'S DEVOTIONAL MAT, or KNEELING CUSHION, which completely supersedes the old church hassock, with its attendant dust, dirt, and inconvenience.

Manufactory, 67, Ludgate-hill.

CHURCH HASSOCKS SUPERSEDED by TRELOAR'S DEVOTIONAL MAT, or KNEELING CUSHION, combining advantages which must lead to its universal adoption.

Manufactory, 67, Ludgate-hill.

TRELOAR'S MOREEN and NEW RUG CUSHIONS. For prices and estimates, apply at the Manufactory, 67, Ludgate-hill.

LADIES and VISITORS to LONDON

Should pay a Visit of Inspection to the

SHOW-ROOMS of JAMES SPENCE & CO.,

76, 77, and 78, ST. PAUL'S CHURCHYARD,

Who are now offering their new and useful

STOCK OF NOVELTIES FOR THE SUMMER SEASON,

At such prices as cannot fail to give satisfaction. Following are a few specialities:—Fancy Silks, with satin stripes, all colours, from 31s. 6d. for 12 yards. Good wearing Black Glace Silks, from 25s. 6d. for 12 yards (patterns post free). Their Guinea Silk Jacket is unequalled; also Fancy Dresses, Ribbons, Lace, Hosiery, Gloves, Trimmings, Parasols, Ties, &c., equally cheap.

FAMILY LINENS, FAMILY AND COMPLIMENTARY MOURNING.

JAMES SPENCE AND CO.,

76, 77, and 78, ST. PAUL'S CHURCHYARD.

THE NEW VADE MECUM (invented and manufactured by CHARLES H. VINCENT, Optician, of 23, Windsor-street, Liverpool) consists of a Telescope well adapted for Tourists, &c., to which is added an excellent Microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of a post-office order or stamps to the amount of 3s. 10d.

BROWN and GREEN'S KITCHEN RANGES, with Close or Open Fire, Roast in Front, and are unsurpassed for economy, cleanliness, general convenience, heating baths, and the prevention of smoky chimneys. Prize Medals—London, Dublin, and Paris.

London, 73, Bishopsgate-street Within.

COAL.—GEORGE J. COCKERELL and COMPANY.—Best Coals only.—Cash, 25s. G. J. C. and Co. sell no other than the best Wall's-end Coals, which they import direct from the pits, both by sea and rail. For domestic purposes, these coals are the cleanest, the most durable, and the cheapest in the end, whether for the dining room, for the drawing rooms, or for the kitchen. Vendors to Her Majesty, H.R.H. the Prince of Wales, and H.R.H. the Duke of Edinburgh.—13, Cornhill; Eaton Wharf, Pimlico (office next to the Grosvenor Hotel); Purfleet Wharf, Earl-street, Blackfriars; Sunderland Wharf, Peckham; Durham Wharf, Wandsworth (Office, 108, High-street); also at Brighton at local prices.

CAUTION.—G. J. C. and Co., employ no Agents elsewhere, entitled to use their name.

COALS.—LEA and CO.'S Hetton or Lambton Wall's-end, by screw steamers and railway, 24s.; Hartlepool, 23s.; East Wigan, 23s.; best Silkstone, 22s.; new Silkstone, 21s.; Clay cross, 21s. and 18s.; Primrose, 20s.; Barnsley, 19s.; best Derby, 19s.; Kitchen, 18s.; Cobbles, 17s.; Hartley, 18s.; Nuts, 15s.; Tanfield Moor, 20s.; small, 12s. Coke, 18s. per 12 sacks. Net cash. Delivered thoroughly screened. Depots. Highbury and Highgate, N.; Kingsland, N.E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin. No Agents.

HUDSON'S EXTRACT OF SOAP

is the best Preparation that can be used for all Washing and Cleaning Purposes. It has wonderful detergent powers. It saves TIME, LABOUR, FUEL, and MONEY, and LATHERS FREELY in the water, which it makes so SOFT that the dirt is easily removed, and the clothes come out of the wash a beautiful colour, and not injured as they were by the hard rubbing of the old system of washing.

Sold in 1d. and ½d. packets, and 1lb. and ½lb. ditto.

TIDMAN'S SEA SALT Invigorates the System, fortifies the Constitution, braces the Nerves, and prevents cold. A daily bath prepared with this Salt is the surest way of eradicating Rheumatism, Neuralgia, Sciatica, Lumbago, Gout, Glandular Swelling, Weakness of the Joints, Impure Blood, Indigestion, Nervous and Skin Disorders, &c. Sold in bags and boxes by all Chemists. Beware of imitations.

TIDMAN'S SEA SALT brings Nature's grand remedies within the reach of all. For maintaining Children in health, a daily bath with this preparation is indispensable. No nursery should be without it. When purchasing, particularly see that each bears our trade mark, a bag on which are the words, "Tidman's Sea Salt." Tidman and Son, 10, Wormwood-street, London, E.C.

Now ready, 118 pages, price 1s.,

THE PROCEEDINGS of the CO-OPERATIVE CONGRESS, held in London, May 31, and following days.

London: F. Pitman, 20, Paternoster-row.

Publishing Monthly, price Twopence,

TENDER HERBS; or, Lessons for the Lambs. By GEO. W. CONDER.

No. 1. THE RIGHT WAY.
No. 2. THE BROKEN VASE.
No. 3. STRIPLINGS and GIANTS (on OCT. 4).

London: W. Kent and Co. Manchester: Tubbs and Brook.

Now ready, price 6d.,

THE BAPTIST MAGAZINE for SEPTEMBER, 1869.

CONTENTS.—The Times of Dr. Watts—The Method of Creation—A Sermon for Little Folks on a Grandfather's Prayer—The Urim and Thummim—The Brahmos, or Theists of Bengal—Public Baptism a Duty—Quaker Annals—Notes—Reviews—Intelligence—Correspondence—Missionary Herald—Chronicle of the British and Irish Baptist Home Mission.

In order to insure early and punctual delivery of the BAPTIST MAGAZINE, send Postage Stamps or Post-office Order for 6s. 6d. to Yates and Alexander, and it will be forwarded monthly, post free, for the year.

Yates and Alexander, 7, Symonds' Inn, Chancery-lane.

MONOGRAMS. — The STATIONERY COMPANY'S CATALOGUE and SPECIMENS of MONOGRAMS and cheap STATIONERY, post free.

British and Foreign Stationery Company, 8, 10, and 12, Garrick-street, Covent-garden, London.

A B C PATENT DESPATCH BOX.—JENNER and KNEWSTUB'S newly-invented Patent A B C and 1, 2, 3, Despatch Boxes. "General convenience, ready access to papers, and methodical arrangement."—Post. "This really valuable contrivance."—Punch. "Will meet especially the requirements of literary, legal, and official persons."—Star. "A boon to all lovers of order."—Illustrated London News. "An ingenious plan for the arrangement of correspondence."—Telegraph. "Every part has its own merit."—Athenæum. "Entitles the inventors to the gratitude of all who keep their papers in order."—Times, Feb. 9. Price from 10s. 6d.

The ELGIN WRITING CASE, invented by Jenner and Knewstub, price from One Guinea in morocco. "The invention is a most useful one. Some honour belongs to the inventors."—Times.

33,St. James's-street, and 66, Jermyn-street.

2d. in the 1s. DISCOUNT ALLOWED on BOOKS and MAGAZINES purchased at 62, Paternoster-row, E.C.

PARCELS of 5l. value (at this rate) sent Carriage Free to any Railway Station in England.

Book Societies, Schools, and large buyers supplied on the most advantageous terms.

ANY BOOK sent Carriage Free on receipt of the published price.

Elliot Stock, 62, Paternoster-row, London, E.C.

By Dr. BARR MEADOWS,
Physician to the National Institution for Diseases of the Skin.

New (Fourth) Edition, cloth, price 2s. 6d.,

ERUPTIONS, their REAL NATURE and RATIONAL TREATMENT; with Remarks on the Abuse of Arsenic, Mercury, and other reputed Specifics.

London: T. Robinson, 227, Gray's Inn-road.

PATENT KID GLOVES!
WHEELER AND CO.'S OWN MAKE.

Celebrated for perfection of fit, finish, strength, and durability.

Gentlemen's, 4s. 8d.; Ladies', delicately perfumed, 4s. 4d.

Ladies' Paris Kid Gloves, 2s. 6d.; Gentlemen's, 3s.

A beautiful assortment of Glove-boxes suitable for presents.

Ladies and Gentlemen's Russian Kid Gloves, 2s. 6d. per pair.

All Gloves Post free.

WHEELER and CO., 310, REGENT-STREET, W.; 16 and 17, POULTRY, and Corner of LOMBARD-STREET, City, London.

Established for upwards of Half a Century.

CROSBY'S
BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills, are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

SELECT TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an other-wise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles at 1s. 9d., 4s. 6d., and 11s. each. Sold wholesale and retail by Jas. M. Crosby, Chemist, Scarborough.

THE LATE ALFRED J. MORRIS'S SERMONS.

Post 8vo, pp. 304, price 6s.,

THE OPEN SECRET: Sermons by the late Rev. A. J. MORRIS, formerly of Holloway, with a Biographical Sketch by John KINGSLEY.

EXTRACT FROM THE CONTEMPORARY REVIEW FOR JUNE.

"Mr. Morris had read much in books, and had mastered most that he had read; but he had read in men's hearts much more; and his sermons, whilst sound in doctrine, are packed with wise reflections, happy characterisations, and genial insights. His great gift was his power of throwing sudden gleams of quickening human sunshine over whatever tends to become merely hard and doctrinal, and to breathe on the dry bones, clothing them with life. He was quite the man to raise a London congregation, and gradually, by dint of sheer overcoming sweetness and force of character, to elevate it both morally and spiritually."

Arthur Miall, 18, Bouverie-street, Fleet-street, E.C.

ENGLISH DISSENT.

Just published, a New and Cheaper Edition, 8vo, price 14s.,

A HISTORY of the FREE CHURCHES of ENGLAND. From A.D. 1688 to A.D. 1851. By HERBERT S. SKEATS, Author of "The Irish Church; an Historical and Statistical Review," &c.

"A concise, well-written, temperate, and philosophical survey of the course and progress of English Dissent from the Reformation to the present era, was a desideratum in our literature, and Mr. Skeats has ably supplied it."—Pall Mall Gazette.

"It is a valuable addition to Church History in England, and is indispensable to those who would study that history carefully within the limits of the period indicated on the title-page. It is written with ease, often with much grace, always with great clearness; brief but not obscure, full but not involved."—The Athenæum.

Arthur Miall, 18, Bouverie-street, Fleet-street, E.C.

Recently published, small 4to, price 7s. 6d.,

THE QUEST of the CHIEF GOOD. Expository Lectures on the Book Ecclesiastes, with a New Translation. By Rev. SAMUEL COX.

"This book makes a real and considerable addition to the stock of genuine Biblical knowledge. Mr. Cox brings to bear upon his subject an acute criticism which is courageous without being destructive or wanting in reverence: he does, in fact, for Ecclesiastes, on behalf of English readers, what has lately been done for the Psalms. We strongly recommend our readers to examine it for themselves."—Spectator.

BY THE SAME AUTHOR.

Crown 8vo, 3s.,

THE PRIVATE LETTERS of SS. PAUL and JOHN.

Arthur Miall, 18, Bouverie-street, Fleet-street, E.C.

Crown 8vo, price 5s.,

HUMAN SOCIETY: Eight Lectures on the Divine Origin, Structure, and Offices of Human Society. By the Rev. F. D. HUNTINGTON, D.D., Author of "Christian Believing and Living." Reprinted, by permission, from the American Edition, 1869. The only English Edition.

"Each chapter abounds with royal thoughts in kingly costume. This book will prove a tonic to young men."—Homilist.

"Thoughtful, eloquent, generous, and noble utterances of a man who has a living faith in Christianity as a mighty power to regenerate and bless that society which God has ordained as a sphere for the expansion and development of man's highest faculties, they are sure to command the attention and win the admiration of intelligent Christian men."—Nonconformist.

Arthur Miall, 18, Bouverie-street, Fleet-street, E.C.

Price 5s., cloth gilt,

AN EDITOR OFF the LINE; or, Wayside Musings and Reminiscences. By EDWARD MIALL, M.P.

Arthur Miall, 18, Bouverie-street, Fleet-street, E.C.

New Edition, price 2s., paper boards,

THE NONCONFORMIST'S SKETCH-BOOK. By EDWARD MIALL, M.P. With Explanatory Preface.

"The importance which the question of the separation of the Church from the State has now assumed will cause many persons to read Mr. Miall's 'Sketch Book,' in which they will find arguments deserving of their deepest consideration."—London Review.

Arthur Miall, 18, Bouverie-street, Fleet-street, E.C.

Fourth Thousand, price 6d., or 35s. per 100,

SERMONS PREACHED to WORKING PEOPLE. By Very Rev. Dean STANLEY, R. W. DALE, M.A., Revs. H. ALLON, EDWARD WHITE, Dr. HAMILTON, SAMUEL MARTIN, A. MACKENNAL, and MARK WILKS.

"The sermons are of a superior order, solid, real, and to the point."—Daily News.

Arthur Miall, 18, Bouverie-street, Fleet-street, E.C.

SERMONS FOR CHILDREN.

New and Cheaper Edition, price 2s.,

THE SHEPHERD with HIS LAMBS; or, Chapters and Songs on all the Scriptures that connect together Christ and Children. By the late Rev. ALFRED JOHN MORRIS.

Arthur Miall, 18, Bouverie-street, Fleet-street, E.C.

PUBLISHED FOR THE LIBERATION SOCIETY.

Third Thousand. Price 2s. 6d.,

CONVERSATIONS on CHURCH ESTABLISHMENTS. By JOHN GUTHRIE, M.A.

Arthur Miall, 18, Bouverie-street, Fleet-street, London.

Price 3s. 6d., in One Vol.,

STANDARD ESSAYS on STATE CHURCHES. By Revs. T. BINNEY, Dr. WARDLAW, Dr. JOHN BROWN, Dr. PYE SMITH, Dr. DAVID YOUNG, J. H. HINTON, BAPTIST NOEL, J. A. JAMES, A. J. MORRIS, and EDWARD MIALL, ALEXANDER VINET, and JONATHAN DYMOND.

Arthur Miall, 18, Bouverie-street, Fleet-street, E.C.

Published by ARTHUR MIALL, at No. 18, Bouverie-street, London; and Printed by ROBERT KINGSTON BURT, Wine-office-court, Fleet-street, London.—Wednesday, September 15, 1869.